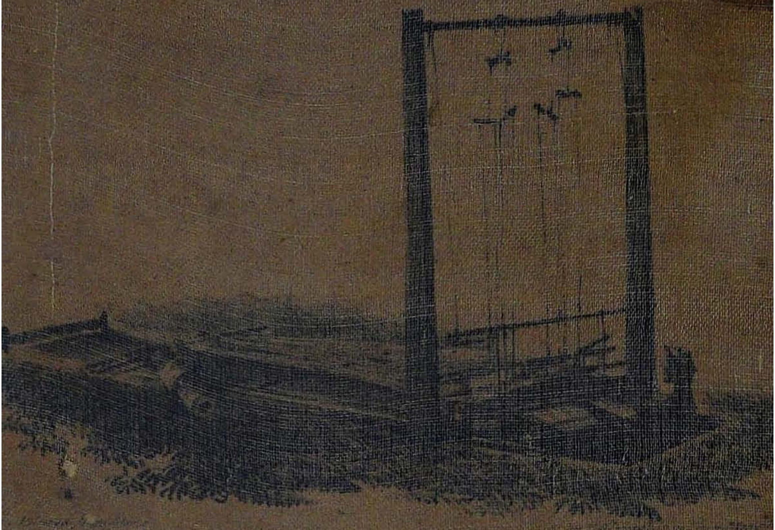


INDIAN LOOM

PERSONAL NARRATIVE

OF

A MISSION

TO

THE SOUTH OF INDIA,

FROM 1820 TO 1828,

BY ELIJAH HOOLE.

ILLUSTRATED WITH LITHOGRAPHIC PLATES.

LONDON:
LONGMAN, REES, ORME, BROWN, AND GREEN.
1829.

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IN TWO PARTS.

PART I.—1820 to 1824.

PREFACE.

India, by its political and commercial relations to Great Britain, has justly become the object of anxious inquiry and speculation, both as regards its own interests, and as connected with the interests of our own country.

But the solicitude with which India is viewed by the British public, in reference to its commercial and political importance, must yield in the mind of the Christian Philanthropist, to the deep feeling with which he contemplates the religious condition of so large and fair a portion of the British Empire.

That there is a connexion between the political circumstances of a people and their religious interests, is as clear as is the fact that the God of providence is the God of all grace. And that India has been allotted to England in the distri-

bution of power by Him who is the sole arbiter of human events, with the design that it might become a field as open as it is extensive for the propagation of the Gospel—cannot, for a moment, be doubted, by the enlightened and pious observer of the operations of Providence.

The design of the Narrative now offered to the public, is to afford some information on the religious state of the people of the South of India, and to illustrate the difficulties and facilities experienced by those who are labouring for their conversion to Christianity—with a view to animate the religious public to increased exertions in behalf of the Hindoos, and thus to serve the cause in which it has been the Narrator's honour to be engaged, and which, he trusts, will ever be nearest his heart. Many facts, however, are incidentally stated, which cannot fail to interest the public, by their bearing upon the commerce and policy of that highly peopled region.

The Journal of the Author, kept as a matter of official duty for the purpose of transmitting to the Society at home periodical information of the progress of the Mission, and without any ulterior view, has been the source from which the Narrative has been chiefly compiled. Had he ever contemplated a work like the present, his journal

might have been written with more copiousness of detail and particularity of description.

The author does not profess to give a general account of the Wesleyan Mission to Continental India; but his work will, at least, form a record of some of the earliest efforts of Wesleyan Missionaries in that country, where, it may be confidently hoped, they are destined to share largely in the spiritual conquests which Christianity must ultimately achieve over Hindoo superstition and Mahommedan delusion.

The indisposition which obliged the writer to return to England earlier than he had anticipated, compelled him also to arrive at home, (after eight years' residence in a tropical climate,) in the midst of the severities of an English winter. The partial confinement within doors rendered advisable by such circumstances, has favoured the immediate publication of the first part of the work. The engagements of the ensuing months will delay the appearance of the remainder, and will afford opportunity for the execution of the additional sketches, some of which are adverted to in page 156.

The names of several highly respected individuals resident in India, are introduced in the following pages; if necessarily without their ex-

press permission, it is hoped in a manner to which they will not feel any objection.

An observation of Govinda Moodely, the Tamul Teacher at Bangalore, affords the author the best form of an apology for the style of his composition. When pressed to learn the English language, as the best means of gratifying his thirst for general knowledge, he used to say—That he never knew a man who paid attention to many languages, excel in any of them, and he therefore preferred to perfect his acquaintance with his own, rather than attempt the acquisition of any other.—It is not intended to defend the general application of this remark; but it may, perhaps, be admitted as an apology for the deficiencies of one who has passed some of the best years of his life in studying the peculiarities and idioms of foreign languages, rather than the powers and elegancies of his own.

Pendleton, near Manchester,
10*th April*, 1829.

PERSONAL NARRATIVE, &c.

CHAPTER I.

NOVEMBER, 1819, TO SEPTEMBER, 1820.

Embarkation—Voyage—Touch at Ceylon—Thunder-storm —Burning of the Vessel—Escape of the passengers and crew.

In November, 1819, I took an affectionate leave of my dear relatives and friends in Manchester, many of whom I was never again to see, and proceeded to London, to wait a convenient opportunity of embarking for Continental India; to which country, I had already been appointed a Missionary, by my honoured Fathers and Brethren, the Wesleyan Methodist Missionary Committee.

The kind attentions shewn to myself, and to the Rev. James Mowat, my colleague, and Mrs. Mowat, by the official and private members and friends of the Society in London, during our stay, demand a grateful acknowledgment; and, in our peculiar circumstances, made an impression on our hearts never to be effaced.

After an unavoidable delay of some months, we embarked at Gravesend, on Friday the 19th of May, 1820, in the ship

Tanjore; a private trader of 500 tons burden, bound (on her first voyage,) for Madras and Calcutta; and commanded by Captain G. H. Dacre, an able and experienced officer of the Royal Navy.

Besides my valued colleague and his wife, I had the happiness to reckon among my fellow-passengers, the pious and much esteemed Sir Richard Otley, now Chief Justice of the Island of Ceylon, and the Rev. Thomas and Mrs. Browning, of the Church Missionary Society, who were appointed to Kandy, in the same Island; whose friendship and society formed a principal part of our enjoyments on board, and rendered more tolerable the prospect of the confinement and tedium of so long a voyage.

On the evening of the following day we anchored off Deal, and gladly embraced the opportunity afforded us of passing another Christian Sabbath in our native land: the Rev. W. M. Harvard, formerly Missionary in Ceylon, shewed us much kindness; he introduced us to his congregations, commended us to their prayers, and when we re-embarked, on the morning of Monday the 22d of May, dismissed us with some valuable advice, respecting our voyage, and the climate in which we should probably have to reside and labour for many years.

Our passage down the Channel, was boisterous, and exceedingly trying to persons unaccustomed to the sea: I was the only passenger who did not suffer from sea-sickness, and was happy to have it in my power to render some assistance to my less favoured friends. The Lizard Point, the last English land we saw, died away from our view on the evening of the 31st of May; we then immediately entered into fine weather, and became more settled and comfortable in our new circumstances.

Our voyage was now become pleasant; the cabins were comfortable and clean, our ship being entirely new; the cuddy, or dining-room, was commodious; our meals were

regular, our food tolerable, our water good; and the party on board, on the whole, social and agreeable. By permission of the Captain, we held divine service once or twice every Sunday; on deck, if the weather permitted; if otherwise, under cover; the Church Missionary and ourselves taking it in rotation, to read and preach to the attentive congregation formed by the passengers, officers, and crew. We administered the sacrament of the Lord's Supper, three times during the voyage; we assembled for family worship, every morning and evening, in the cabin of our highly respected friend, Sir Richard Otley; and those of us who were Methodists, enjoyed every week the peculiar privilege of a social class-meeting. Thus our spiritual advantages during the voyage, were greater than those of any Missionaries under similar circumstances, I remember to have heard of; and we had reason to believe that our exertions were not lost on those who sailed with us; whilst our diligent attention to reading, study, and composition, happily beguiled the time, and enhanced the pleasantness of our hours of relaxation and mutual converse.

We passed through the Bay of Biscay without experiencing the rough weather we had anticipated: we entered the Tropics, extended our sails to the trade winds, which blow there all the year round, and sailed on the vast ocean as smoothly as on a lake: we had a distant view of St. Antonio, one of the Cape de Verd Islands, the only land we saw till the termination of our voyage; and were delighted by the interesting phenomena peculiar to those latitudes, such as, the thousands of flying-fish, the beautiful bonito and dolphin, the voracious shark, (of each of which we caught several,) the glories of the rising and setting sun; and, during the night, the phosphoric brightness of the waves and spray of the sea, the gradual sinking of the north polar star, and the rising of the beautiful constellations of the southern hemisphere.

Crossing the Equinoctial Line, we had the usual visit from Neptune and Amphitrite; and the ceremony of shaving with tar, and dashing about water in abundance, by the passengers and crew, was duly observed. Some of the passengers, with myself, disapproving of so ridiculous and heathenish a custom, "more honoured in the breach than in th' observance," gained exemption from any participation in it, by paying a fine of some Spanish dollars each.

Baffling and contrary winds occasioned the loss of ten or fourteen days, in doubling the Cape of Good Hope. Beyond the Cape, in about 36° south latitude, we were overtaken by a tremendous gale of wind; it was impossible to carry sail, the sea rose in awful grandeur, and the mountains and valleys it presented to our view reminded me of the scenery of some parts of Derbyshire. Our vessel was tossed about like a cork or a splinter of wood; and rolled so from side to side, that the heaviest furniture and packages, not well secured, were loosened and dashed about in a manner at once alarming and dangerous. In these seas we saw many grampusses and whales.

The gale and the favourable breezes which succeeded it, carried us so much to the eastward, that when we re-entered the Tropics, we were in the longitude of Point de Galle, and had consequently to keep a due northern course. We rode on the wings of the monsoon, till the 3d of September, when we saw the Island of Ceylon, having been only three months and three days, in making the voyage from land to land. During the whole of this period, we had only seen one sail—a homeward-bound vessel.

Sir Richard Otley and the other passengers for Ceylon, were desirous of landing at Point de Galle; but the wind blowing steadily from that quarter, made it impracticable to retrieve the few miles we had passed to the eastward of it: we therefore coasted along the south-east side of the Island, enjoying the smell of the land, which was extremely

grateful, and like the scent of new hay; and admiring the many romantic views of hill and dale, cultivated land and jungle, skirted by the cocoa-nut tree and the Palmyra, which every hour of our progress opened to us.

On Monday the 4th, we were visited by many of the natives, in their homely but ingenious canoes, who brought for sale various kinds of fruit, which, though unripe, proved very acceptable to us. Adam Munhi Rathana, and Alexander Dherma Rama, the two Buddhist priests, who had been instructed and baptised in England, and were our fellow-passengers in the Tanjore, proved of service here. By their interpretation we learned the news of the Island, and understood we might conveniently land our party for Ceylon, at Batticaloa, which was not far distant. The master of a large native vessel undertook to conduct us; and finding, that though under shortened sail, we went much quicker than themselves, they fastened a tow line to their fore-ship, to enable them to keep up with us. Towards evening the wind freshened a little, and we thought to give them a fair specimen of our superiority in sailing; but they became frantic with terror, and with violent shoutings and gesticulation, begged us to loosen the line, or their vessel would soon be in pieces, for it was already giving way. We could not but be amused with their alarm, from which, however, we quickly relieved them, and proud of our gallant ship, left them far behind.

The following day, we made Batticaloa, and came to anchor. Our excellent friend, Sir Richard, landed the same evening, accompanied by Mr. and Mrs. Browning. The boat was too small to accommodate all the passengers, and it was too late in the evening to make more than one trip. The next day, Wednesday the 6th September, Sir Richard's secretary, and other passengers, with Adam, one of the Singhalese, went on shore, with all the baggage belonging

to the Ceylon party; and about 1 P.M. we weighed anchor, and stood out for sea, intending to make direct for Madras.

Although oppressively hot, it was a fine day: in the evening, however, we were neither surprised nor alarmed at a heavy storm of thunder, lightning, and rain, coming direct upon us; for we had seen much lightning every night, since we had been in the neighbourhood of land. It was dusk, and I was taking a farewell view of the tops of the mountains of the Island, fast diminishing in the distance, when I observed an unusually heavy cloud hastening towards us. I pointed it out to Captain Dacre, with whom I was conversing at the time: he replied that it was nothing; and, alluding to a luminous appearance in the centre of it, said that we might see through it. The rain began to pour in torrents, and drove all on deck to seek shelter in the cuddy, or below: the storm increased; and flash after flash of lightning followed each other in such quick succession, that, with little interruption, it would have been possible to have read by the glare.

I sat in the cuddy, watching the storm, till past eight o'clock; when a flash which illuminated the whole hemisphere, and was accompanied with loud cracking, and a tremendous noise, struck the ship, and killed upon the spot, two of the seamen on the fore-castle. I ran to the door, to ascertain the effects of the stroke, and heard the second mate, who was between decks, cry out, "Fire in the hold! Fire below!" The cargo had taken fire from the electric fluid. The scene which followed exceeds all description; it was one that can never be forgotten by any who witnessed it.

In a moment all hands were on deck; buckets were supplied in abundance; the pumps were manned and leaked, that the water might be discharged on the burning cargo; passengers and crew were all on the alert; I threw off my boat-cloak, which I had procured by rushing below

through the smoke into my cabin, and assisted at the pumps. When the hatches were taken off, to allow of water being poured into the hold, flames and clouds of smoke issued forth as from a furnace, increasing every instant in heat and density. It was soon found that all exertion was in vain—the vessel must perish!

From the pumps we ran to the boats: the gig hung over the larboard quarter, so as to be lowered in a moment; but we should have lost its valuable services, had not a gentleman threatened to send a bullet through the head of the carpenter, who, insane with terror, had brought a hatchet to cut the ropes and drop it at once into the sea. The yawl, a larger boat, was our great difficulty: it was turned, keel upwards, over the long boat, to serve as a roof to the live stock kept in the latter. Many attempts were made in vain to raise it from its situation; the long boat was already on fire, by the flames bursting from the main hold. I climbed into it (without feeling that, in doing so, I broke my shins severely,) to give my assistance; and when we were just ready to despair, the yawl eased and rose, no one knew how, and was over the side and in the water, more quickly, the sailors said, than they had ever before seen it done.

Captain Dacre had already affirmed, in answer to my inquiries, that the two boats could not carry all the ship's company, passengers and crew: and under other circumstances, we should not have dared to try them: but the trial must now be made. The two ladies, one of whom had to be hurried from her bed, where she had retired for the night, were first put safely into the yawl; some other passengers and myself, with part of the crew, followed, and our weight sank it nearly to the water's edge: the captain and others entered the smaller boat and sufficiently filled it, leaving the vessel with honourable reluctance; while the first mate, Mr. Ibbetson, gallantly remained on board to the last, suggesting the best arrangements, and assisting

to hand to us any article that could be got at the moment, that might be useful to us in the extreme perils we were about to encounter.

Many of the party, having retired to their hammocks before the electric fluid struck the vessel, were half naked; but were supplied with trousers and jackets, by those seamen who had been on the watch; who in consequence of the heavy rain, had cased themselves in double or treble their usual quantity of clothing. My own dress was merely a nankeen jacket and trousers, a shirt and neckcloth: I had lost my hat in assisting to get out the boat.

We happily succeeded in bringing away two compasses from the binnacle, and a few candles from the cuddy table, one of them lighted: one bottle of wine and another of porter, were handed to us, with the table-cloth and a knife, which proved very useful; but the fire raged so fiercely in the body of the vessel, that neither bread nor water could be come at.

It was now about nine o'clock: the rain poured in torrents; the lightning continued to stream from one side of the heavens to the other, one moment dazzling us by its glare, and the next leaving us in darkness, relieved only by the red flames of the conflagration from which we were trying to escape.

Our first object was to get clear of the vessel, lest she should explode, and overwhelm us. But to our great distress we discovered, that the yawl had no rudder, and that in the two boats we had only three oars, all exertions to obtain more from the ship having proved unsuccessful. From the gig, which had a rudder, they gave us a rope's end, to keep us in tow; and by means of a few spars, found at the bottom of the boat, we assisted in moving ourselves slowly through the water. Providentially the sea was very still, or our boats would have swamped and we must have perished. There was also very little wind; but it sometimes

changed, and assisted by the prevailing current, urged forward the burning ship: for the sails, being drenched with rain, did not easily take fire. Our situation therefore was for some time exceedingly perilous. The vessel neared us more than once; and seemed to threaten to involve us in its own destruction. The cargo consisting chiefly of hams, cheeses, ale, porter, spirits, and other things equally combustible, burned with violence and rapidity, and the flames rose to an amazing height.

We succeeded in increasing the distance between us and the vessel; directing our course towards land, by help of the compasses, which we could see by the light of the candles we had with us. About ten o'clock, we saw the masts go overboard, and the sides of the vessel seemed to be burnt down to the water's edge. The spectacle was awfully grand, even contemplated abstractedly from a recollection of our own circumstances. The destruction by fire, of the animals on board, dogs, sheep, &c., at another time would have excited our deepest commiseration; but, at present, the total loss of property, the awfully sudden death of the two seamen, our own narrow escape, and the great probabilities, even yet, that we should never again see the light of day, or set our feet on solid ground, seemed to absorb our faculties and feelings: for some time the silence was scarcely broken, and I doubt not, that many, like myself, were engaged in thoughts most suitable to immortal beings on the brink of eternity; in thankfulness, and in prayer.

The number of persons in the two boats was forty-eight; and all, with the exception of the two ladies, who, I must observe, bore these awful circumstances with extraordinary fortitude, took it in turns to work at the oars and paddles. After some time, to our great relief, the rain ceased; the labour of baling water from the boats was considerably diminished: we hailed each other frequently during the

night, and the honest tars, true "hearts of oak," occasionally gave a simultaneous "hurra," to cheer each other, and to keep up our spirits.

The Tanjore must have risen in the water, as it gradually consumed: we saw it burning the whole night, and at day-break could distinguish a column of smoke arising from it; which, however, soon ceased; and we saw and heard no more of our favourite ship. Some months afterwards, during my residence at Negapatam, on the Coromandel coast, about three hundred miles from the spot where the disaster occurred, a spar, partially consumed by fire, was thrown on the beach by the surf; and appeared to me to have been the fore-sail yard, or fore-top-sail yard, of the unfortunate Tanjore.

When the sun rose, we could clearly discern land a head: the sight of it filled us with grateful joy, and nerved us with fresh vigour for our exertions in managing the boats. We then discovered, that the purser was the only person in our party, decently attired: the wretched and forlorn appearance presented by the rest, in either only half clothing, or the unsuitable clothing of others; increased by exposure, want of rest, and the anxieties of the past night; could not but provoke a smile and a few good natured remarks.

As the day advanced, we more clearly discovered the nature of the country. It was wild and covered with jungle, without any appearance of population: could we have got ashore therefore, our condition would have been little improved; many of us might have perished, before assistance could have been procured: but the breakers dashing upon the rocks, convinced us that landing was impracticable, even had we desired it.

About seven o'clock, A. M. we discovered a Dhoney or native vessel, lying at anchor at some distance; the wind just then began to favour us, and we exercised our ingenuity

to avail ourselves of it. In the yawl, we managed to extend the table-cloth as a sail; and in the other boat, a blanket, (which the butcher had brought away with him, being the whole of his property,) was made to serve the same purpose. We were delighted with this additional help, which was the more seasonable, as the rays of the sun became intolerably hot, and greatly increased our sense of weariness. One of the officers gave Mrs. Mowat his tartan cap, to serve as some cover from the heat; and I thought myself happy in securing a hat that had been used during the night for baling water; it was soon partially dry, and screened the top of my head from the direct rays of the sun. Some of the sailors began to drink salt water, but the passengers abstained from it.

It was near noon before we reached the Dhoney. The natives on board of it, were astonished and alarmed at our appearance, and expressed some unwillingness to entertain us; but our circumstances would admit of no denial, and we scarcely waited till Alexander, the Singhalese, could interpret to them our situation and our wants, before we took possession of their vessel; assuring them, that every expense and loss sustained on our account, should be amply repaid.

They treated us very kindly; gave us water sparingly, but as many cocoa-nuts as we could devour: they also boiled some rice for us, which they presented in cocoa-nut shells, with curried fish, and jaggery, a sort of coarse black sugar; and laughing at our method of eating, made for us a few rude spoons of bits of cocoa-nut shell and splinters of bamboo. They informed us that Trincomallee, which we knew to be one of our mission stations, was not far distant; and agreeing to take us thither, proceeded to weigh anchor, while we stretched our cramped and weary limbs on the pent-roof thatch, which served as a deck to the vessel.

In the evening they cast anchor for the night: the

heavens were again darkened with clouds; the lightnings flashed, and the distant thunder rolled and murmured; awakening us to a more lively and awful remembrance of the dangers we had escaped.

We had some difficulty in fixing ourselves for the night: the ladies were accommodated with the master's apartment, if a small but clean division of the vessel, in which it was impossible to stand upright, may be dignified with the name; and the rest were left to choose their own quarters. The smoke of cooking deterred me from going below, till the cold and dew made me think shelter necessary. I then stooped into the interior of the vessel, and creeping over the cargo, which seemed to consist entirely of cocoa-nuts, thought myself fortunate in finding a narrow board, five or six feet in length, on which I stretched myself, putting a bundle of fire-wood under my head as a pillow. Alexander, who had attached himself closely to me since our misfortune, came and lay by me. In the night he roused me, to drink from a cup he held in his hand: it contained hot *conjee* or rice-water, not an unpleasant beverage at any time, but then peculiarly grateful to my parched mouth.

I slept soundly and rose refreshed; but should have been more so, had not one of the seamen, in searching for accommodations, after I had fallen asleep, chosen my head for his pillow, which before did not rest very easily on the bundle of sticks, and now, pressed by the weight of a sailor's scull, felt, when I awoke, as though it did not belong to me: a bathe in sea water restored the circulation.

In the morning we again weighed anchor, and, in a few hours, came in sight of the flag-staff of one of the forts of the harbour of Trincomallee: the wind was unfavourable, and we could not get into the harbour; we therefore sent our smaller boat, with four of the best seamen and the purser, to give information of our circumstances. It was a good distance, and the men were weary; but within two

or three hours, we discerned the beautiful boats of a man of war, then in the harbour, hastening towards us under crowded sail; next we could distinguish the naval uniform of the officers, and, as they drew nearer, could see the fine countenances of our countrymen beaming with interest and commiseration, as they gazed on us and directed their boats alongside: it was one of the finest scenes I ever beheld; and will, I think, ever be depicted on my memory. My heart had been stout till that moment; but I then leaned against the mast, ready to burst with emotion, from the mingled feelings excited in my mind.

We soon stepped into the boats, answering the numerous and kind inquiries of the officers, and enjoying the slight refreshment of fruit, &c. they had brought with them. The men pulled hard at their oars: we soon entered the harbour, admiring its spaciousness and the beauties of its scenery; but admiring most of all, the wondrous dealings of that gracious Providence, which had preserved us in such unusual perils, and brought us to a place of rest and safety. We landed in the dock yard of Trincomallee, about 3 P.M. on Friday the 8th of September, 1820, being exactly sixteen weeks after our embarkation.

CHAPTER II.

SEPTEMBER, 1820.

Kind Reception—Trincomallee—Two Buddhist Priests—Mission House and Chapel—Schooner Cochin—Voyage to Madras—Gazette.

Clotworthy Upton, Esq. His Majesty's Commissioner in the Naval Department in Trincomallee, already informed

of our circumstances, was waiting to receive us. We were taken into an apartment, where a number of small loaves of excellent bread and several bottles of wine, were set before us, for our immediate refreshment. The tidings of our escape and necessities, were soon promulgated, and the carriages of the British residents, came to the door, to convey us to their respective houses, each vying with the other in kindness and hospitality.

Meantime Commissioner Upton, looking at my colleague's black coat, had inquired if any of our party were ministers; and immediately congratulated us, on the circumstance of our having a Mission on that station, observing, "Mr. Carver, your Missionary, is a most respectable man, whom I have known many years; he will be happy to receive you, and to supply all your wants." A message was sent to the Mission-house, and we soon found ourselves in the company of our excellent brethren, Messrs. Carver and Stead, who received us with open arms, uniting with us in thankful acknowledgments to the God of all our mercies.

Mr. Stead gave up his room to Mr. and Mrs. Mowat, and Mr. Carver, I believe, slept on the ground during our stay, to afford us the better accommodation. Mr. Stead initiated me into the modes of living and acting in a tropical climate: both shewed us attentions, honourable to their feelings and their hearts, and which have left an indelible impression upon ours. They have never been repaid, except in the satisfaction of their own minds: for a full recompense, they must wait till the resurrection of the just.

One of our fellow passengers was entertained with us, at the Mission-house;* the other passengers and the officers of the ship, were received by different gentlemen on the

* Alexander, the Singhalese, was also kindly received by Mr. Carver, at the Mission-house, and supplied with a few books, clothes, and other things immediately necessary; he had not landed with Adam at Batticaloa, from an intention of proceeding with the vessel to Calcutta, where he hoped to

station, and the sailors found suitable accommodations, on board one of the hulks in the harbour.

Notwithstanding our anxieties, our exposure to rain and sun for forty-three hours, with the total want of food and water for a considerable time, and afterwards only a scanty supply of such aliment as we had been unaccustomed to; our passengers generally, after a day or two's rest, were in tolerable health and spirits. Some of the seamen became unwell, and two of them, very fine strong men, were carried off by the cholera morbus, the third night after we landed.

Our kind brethren opened their stores so liberally, and used their influence with their neighbours so effectually, that we were soon supplied with several changes of clothing, suitable to the climate; and were able to walk out, morning and evening, to see the town and neighbourhood.

The scenery of Trincomallee is picturesque and beautiful; none more so, I am informed, in the whole Island of Ceylon. The extensive harbour, with its forts, and its islands rising high out of the water and covered with verdure to the top, and the shipping and public buildings, give a richness to the varied prospect, truly pleasing to the eye; and which the clear atmosphere of the Island, enables one to enjoy to perfection.

The public buildings of Trincomallee, are magnificent; the native town is extensive, but the houses mean and small, and I thought the inhabitants had an appearance of great poverty and wretchedness: this might be owing to

receive ordination from the Bishop. He subsequently came to Madras, soon after we arrived there; but, within a few days, returned to Ceylon, where, I believe, he still resides.

Adam, I have been informed, is now one of the Proponents, or native preachers, employed by the Colonial Government of Ceylon, in the southern part of the Island.

These young men received from Sir Richard Otley and ourselves, every attention during the voyage, but manifested no disposition, to connect themselves with us, as members of our society, or to engage in any department of our Mission.

their comparative nakedness, and to my not being accustomed to black skins, or to seeing so much of the body exposed, as is common among the native inhabitants of hot climates. The two most respectable-looking natives I saw in Trincomallee, were at the Mission-house: one of them, a venerable old man, the schoolmaster, who presented himself every day, with his *ola*, or palmyra-leaf book, to make his report to Mr. Carver: he was a Christian, and has since died in the faith and hope of the Gospel: the other was a young man, a Christian also, in the service of Government.

The cattle and animals of all kinds, appeared to me, very small, the pasturage, poor; and the land, from the long drought that had been then experienced, presented an appearance of barrenness.

The Mission-house in Trincomallee, like most houses in Ceylon and India, is only of one story; but has rooms sufficient to accommodate a family, or two single Missionaries; Mr. Carver having made many additions and improvements, which were not then completed. I there first admired the beautiful light given by lamps of cocoa-nut oil: the lamp is of glass, in the form of a tumbler, with a foot fitting into a candlestick, and having a cotton wick on a wire, standing upright in the middle of the lamp: the doors and windows of the house being generally open during the evening, and the wind blowing strongly, a cylindrical glass shade, fifteen or eighteen inches in height and about six inches in diameter, is placed over the whole, allowing the lamp to burn with a bright and steady flame. Finding one of these on the table, when retiring to rest, I inquired how I must extinguish it, and was informed, that it was intended to burn the whole night. I afterwards found, that it is the practice throughout India, to burn lights in the chambers, or immediately within reach, to prevent the approach of noxious insects or serpents; or to procure immediate relief and satisfaction, if annoyed with them during the night.

On Sunday, the 10th, a respectable and attentive congregation assembled in the Mission-garden; and Mr. Mowat preached. The place of worship was a Bungalow, a low building with a pent roof and thatched, which served as a school room during the week, and as a chapel on the Lord's day. We were glad to enter again the cou s of the Lord's house, and were particularly gratified by the spirit and feeling exhibited by many of the congregation, to whom we were then introduced for the first time. A good chapel has since been erected by Mr. Carver, more commodious, and more suitable for the sacred purpose to which it is devoted.

Commissioner Upton having kindly offered to Captain Dacre, the use of H. M. Schooner, Cochin, 50 tons burden, commanded by Lieut. Twineham, R. N., to convey him and our party to Madras, we embarked early in the morning of Friday, 15th of September, being commended by our brethren and friends to the care of Him, "who gathereth the winds in his fist, and the waters in the hollow of his hand."

Our accommodations on board this vessel were not very commodious: The cabin was given to the ladies: the rest of the party had hammocks slung so near together, that by every motion of the vessel they rubbed one against another. Not having been used to a bed of this kind, at my first attempt, the moment I entered it at one side, I fell out at the other; alighting upon two native men, who were trying to make themselves comfortable on the cargo.

Crossing the Straits between the Island and the Continent, the wind was strong, and the sea very rough, frequently washing over the vessel, and exciting some alarm in those, whose nerves had not recovered the severe shock they had sustained by the conflagration of the Tanjore. The voyage proved longer than had been expected, and famine might again have stared us in the face, had it not been for the liberal supply of bread, fowls, wine, &c. which

Mr. Carver had sent on board for us, in addition to the public supply allowed to the vessel. The bare deck served us for chairs, tables, and couches; and after an uncomfortable passage, we anchored in the Madras Roads, at half past eight on the evening of Sunday the 17th of September.

Our small vessel rolled and pitched severely during the night, by the influence of the surf and current, though we had anchored one or two miles from shore. Early next morning several Masoola boats came off to us, which, though large and deep, and lightly laden, did not convey us through the surf without subjecting us to a copious sprinkling by the spray of the sea.

By direction of some friendly persons we met with immediately on landing, we entered three palankeens, and soon found our way to the Mission-house, beyond Royapettah, about four miles distant from our landing place; and in the kind attentions of our dear brethren Messrs. Lynch and Close, and Mrs. Close, we soon forgot the inconveniences we had recently suffered.

Immediately on our arrival at Madras, a Gazette Extraordinary was published, announcing the destruction of the Tanjore, and the escape of its crew and passengers. This document, as I afterwards found, reached England, (probably by way of Bombay,) and was published in the London newspapers, long before our letters arrived. It was a fortunate circumstance that it mentioned particulars, and contained the names of the parties, or it might have occasioned much uneasiness to our friends at home.

CHAPTER III.

SEPTEMBER, 1820.

Madras—Beach—Masoola boats—Cátamárams—Kareiars—Black Town—Gardens—Roads—Season.

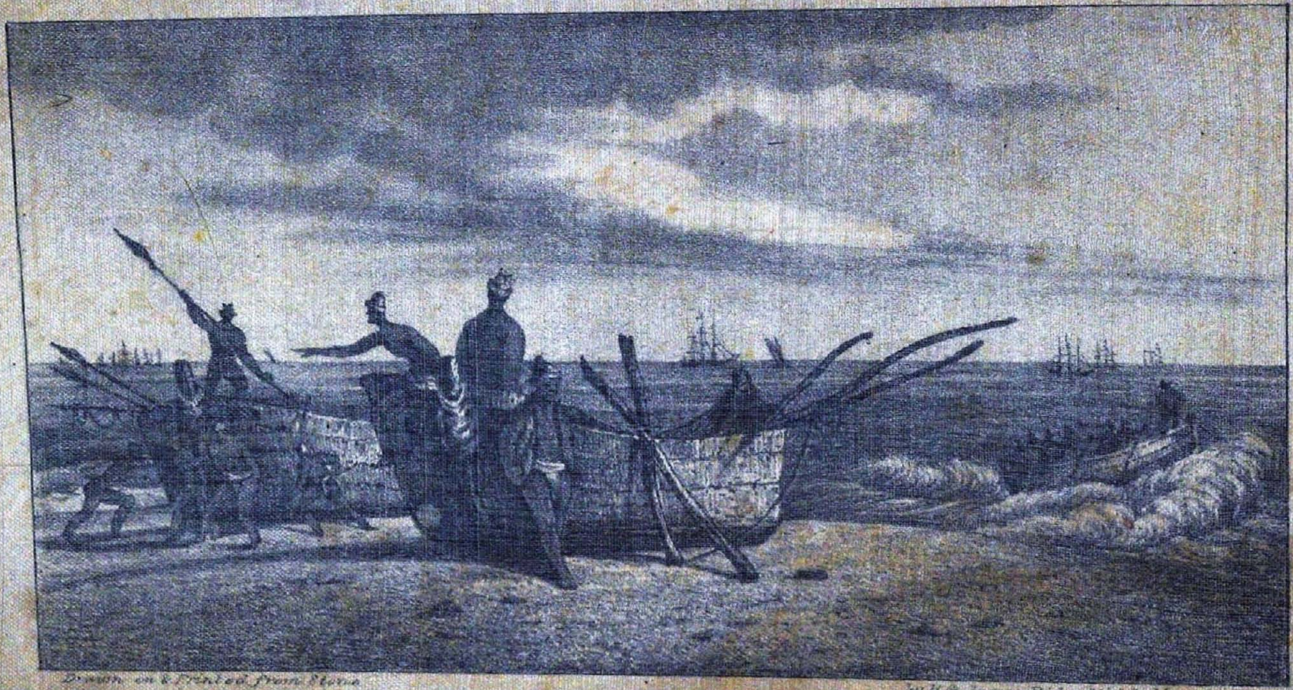
MADRAS, (the seat of the Government of the British possessions in the south of India, N. Lat. 13° 5′, E. Long. 80° 25′ :) with its immediate neighbourhood, for many miles in extent, is exceedingly low, the land scarcely rising above the level of the sea; there are some bold hills in the perspective, to the north-west, called Naggery-nose; and St. Thomas's Mount is seen to the south-west, about nine miles distant: but the general appearance of the coast, when approached from the sea, is dull and uninteresting.

A pleasing contrast to this general appearance, is presented by the beach opposite the anchorage: to the right, is a line of lofty and handsome buildings, consisting of the Custom-house, the Supreme Court, the Offices of Houses of Agency, &c. extending to a considerable distance; to the left is Fort St. George, with its public edifices, flag staff, and glacis; beyond that, the Governor's Garden-house and Banquetting-room. The spacious opening, intervening between the Fort and the buildings on the beach, allows an interesting view of the outer streets of the town of Madras, overtopped here and there, by lofty *pandals* or sheds, adorned with flags, on the occasion of a marriage ceremony, or to the honour of some god; or surmounted by the tops of public buildings, and the towers and spires of churches, of which there are many in Madras, Armenian and Romish, Scotch and English. The tall minarets of the Mahommedan Mosques, and the towers of the

Hindoo Pagodas, with brazen tops glittering in the sun, cannot fail to attract the attention of a stranger.

Madras, like the rest of the Coast of Coromandel, possesses no harbour. The communication between the shipping and the shore is carried on exclusively by Masoola boats and Cátamárams. The form of the boats is exhibited in the accompanying sketch, taken from the beach at Madras: the middle one is represented, as they usually appear, when waiting for employment, lying high and dry on the sand; that on the left, shews the manner in which they are pushed off; the men who are employed in launching, climb into the boat, with astonishing ease, as soon as it is afloat; and that on the right is represented as passing through the surf, towards the shipping in the roads. These boats, which are from twenty to thirty feet in length, and about six feet in depth and breadth, are constructed of strong planks, bent by means of fire; stitched together, through holes drilled all round the edges, with thread or cord of *coir*, the outer fibrous covering of the cocoa-nut: inside the boat, the stitches enclose a sort of calking or wadding of straw, rendering the seams water-tight. Masoola boats are generally manned by ten hands, eight men at the oars, one at the helm, and a boy to bale out the water: they strike their oars with great regularity, keeping time by a song, kept up by one voice, the whole company joining in chorus at the end of each stanza. There are usually three waves to be passed, between smooth water and the shore; these waves frequently rise to the height of six feet and upwards, and breaking with a curl, the highest part of the wave falls over first, leaving a kind of hollow underneath. Unless well managed, even a Masoola boat would be overwhelmed; any other kind of boat would perish.

The boatmen, accustomed to the surf, are very skilful in avoiding its violence: when they come towards the first wave, they rest on their oars in total silence, and the



Drawn on & Printed from Stone — by H. G. James Ridgefield Manchester

MASOOLA BOATS.



Drawn and Printed from Stone · by H. C. James Bridge Street, Madras.

CATAMARANS.

helmsman directs the boat into the most favourable position; when it begins to rise on the wave, they at once burst out singing, "Alé, alé," ("A wave, a wave,") and pull away with all their might, till the wave has expended itself; while the passenger does well to cover himself from the spray with his boat cloak: they then rest, waiting for the succeeding wave, which is passed in the same manner, till the boat is thrown almost dry upon the beach, and the men jump out to secure it from being carried back.

In passing the surf, I have often noticed that the wave, before it is expended, strikes the boat so severely, as to excite some apprehension; and there have been instances of the boat having been dashed to pieces by its force, with the consequent loss of the lading, and endangering of the lives of the persons on board: the boats employed in embarking or disembarking passengers, are therefore often attended by cátamárams.

A Cátamáram, (a term derived from two Tamul words, *kattal*, to tie or bind, and *maram*, wood, literally tied wood, or timber lashed together,) is a raft, from twelve to fifteen feet long, by three to five feet in breadth, composed of three spars or logs of light wood, lashed together; and managed by two or three *kareiars*, or beachmen, persons of the same caste as those employed in the Masoola boats.*

When the surf is so high that Masoola boats cannot

* The kareiars, or persons thus employed on the beach at Madras, amount to many hundreds, residing chiefly at Royapooram, a village to the north of the town: they are generally Roman Catholics. A Masoola boat can make three or four trips to merchant vessels, in the course of one day; the regulated charge for each trip is fifteen fanams, or nearly two shillings and four-pence sterling. Vessels of war anchor at a greater distance from the shore, consequently, a trip to them is charged double the amount, and two trips only are made in the day. When in full employ, therefore, these men do not gain more than one shilling each per day: small as this sum appears, they have, of late years, contributed out of it so liberally, as to raise for themselves a large and substantial church, in Royapooram, the erection of which cost several thousand pounds.

venture, cátamárams are used to communicate with the shipping, usually anchored two to four miles from the shore: the men secure letters, or small parcels, in their conical caps, formed of the leaf of the palmyra tree: larger packages, covered with canvas or wax-cloth, are lashed to the raft; and they fearlessly venture into the most tempestuous seas. Though sometimes washed from the raft, their dexterity in swimming and diving, enables them to regain it; and the loss of a man, in this perilous occupation, is of rare occurrence.

Besides these important services, the cátamárams are generally used in conveying the mails, in stormy weather, from the coast of Coromandel to Ceylon, a passage of sixty miles. They are also used by the fishermen, all down the coast. On fishing excursions, they generally go in a party, setting out early in the morning, well supplied with nets and baskets. When outside the surf, they carry a neat three-cornered sail, and proceeding many miles to sea, do not usually return till evening.

I remember to have seen the Captain of a vessel, driven by a heavy storm from her anchorage off Negapatam, while he was ashore, set out in quest of her, seated on a chair lashed on one of these cátamárams: he thus crossed the straits, which divide Ceylon from the Continent, and succeeded in finding his ship.

The accompanying sketch, exhibits cátamárams venturing into the surf at Madras, and a few dhoneys, or native vessels, in the offing.

The town of Madras, usually called Black Town, is about a mile in extent from north to south, and not much less from east to west; fortified to the north and west, by a wall, kept in constant repair, having five gates, opening to main roads leading to the surrounding country; and to the south, lying open to the fort, which is a sufficient protection on that side. It contains numerous public offices, markets or bazaars, shops and taverns. Many Armenians reside in

it: many streets are occupied by families of the *descendants* of Europeans: but by far the greater part of the inhabitants are Hindoos and Mahommedans, using the Tamul, Teloogoo, and Hindostanee languages. It is worthy of remark, that although so populous and central a place, there are no Jews dwelling in it.

The low scite of the town, militates against its being thoroughly drained and kept clean; though considerable pains have been taken for that purpose. Foul smells, and myriads of musquitoes, abound in most parts of it, particularly during the night; and render it an unfit habitation for Europeans, especially for those who have recently arrived in the country, and are unaccustomed to its inconveniences: few Europeans therefore reside in the town. The barracks for the soldiers, and quarters for the officers, are within the walls of the fort. But the residences of the English generally, are situated in gardens, extending from the immediate neighbourhood of the fort, to beyond St. Thomè, which is four miles to the south of the town; as far as Kilpauk, nearly the same distance to the west; and to the village of Royapooram, a mile to the north.

The roads intersecting this extensive neighbourhood, are formed of a red earth, brought from the neighbourhood of St. Thomas's Mount, well adapted to the purpose, being easily wrought when moistened with water, but hardening in the sun. They are generally smooth, and in good repair; bounded by hedges, or garden walls, and shaded with lofty trees. Every few hundred yards, a gateway, or an avenue of trees, opens to the view an elegant Mansion, seldom more than two stories high, but covering a great extent of ground, and well arranged for the comfort of its inhabitants: the kitchen, stables, and other out-houses, being at a considerable distance, to allow of an uninterrupted circulation of pure air.

The roads of Madras present to the stranger a lively

and interesting scene: the four-wheeled carriages and gigs of the British inhabitants and of wealthy Hindoos and Mahommedans, pass quickly along; the carriages of native construction, drawn by bullocks, move at a slower rate; palankeens of both Europeans and natives are very numerous; and throngs of well-dressed Hindoos and Mahommedans, both male and female, in all the variety of their light and graceful costumes, and the marks of their different castes or professions, pass and re-pass in pursuit of their occupations or amusements: their general appearance much superior to that of the people I saw at Trincomallee.

Many populous native villages, and crowded bazaars, are included within the circle described; being the limits of the jurisdiction of the Supreme Court of Madras, and embracing a population, of, it is supposed, not less than three hundred thousand souls.

In the month of September, when we arrived, the hottest season of the year had passed. Refreshing showers of rain in the evening, were not uncommon; in consequence, the earth had the appearance of a verdant carpet; the trees were clothed with luxuriant foliage; and the gardens were adorned with beautiful plants, and flowers of the richest hues, most of them new to me. Like most persons, on their first arrival in India, I did not think the heat worth noticing: the clear and constant shining of the sun, the lightness and freedom of the air, together with the attentions of my friends, and the satisfaction I felt in having reached the end of my voyage, and being safely placed among the objects of my mission, produced a cheerful exhilaration of spirits, more delightful to experience, than easy to describe.

CHAPTER IV.

SEPTEMBER—OCTOBER, 1820.

Stay in Madras—Native Congregation—Dress—Class—Church Mission Chapel—Mohorum—Wesleyan Mission—Tamul Language—Teacher—Proposed Journey.

It had been intended, by our Missionary Committee in London, that we should proceed to Bangalore, a town in the interior of the Mysore country, and there attempt the establishment of a Mission. Mr. Mowat and myself were desirous of following these instructions immediately; but our brethren in Madras kindly urged us to remain with them a few months, till we could replenish our wardrobes and collect a few books, towards replacing those we had lost: reminding us, that meantime, we might have access to their libraries; and whilst we applied ourselves diligently, to the attainment of the Tamul language, might have the advantages of society, and occasional opportunities of addressing the congregations, already formed in Madras and its neighbourhood.

Concurring, in some measure, with these representations, we agreed to remain. We were introduced to many highly respectable individuals, friendly to the promotion of Christianity in India; to the excellent Missionaries of other societies, and their families, then resident in Madras; and to our own congregations and societies, both English and Native, in Black Town, Royapettah, and St. Thomas's Mount. From the peculiar circumstances of our voyage, we were extensively known, and in every quarter experienced much kindness and hospitality.

I was greatly interested, by the first native Christian congregation, I had an opportunity of seeing. It was in

the Mission Chapel, Royapettah; a place of worship erected by Mr. Lynch, chiefly for the accommodation of the natives, and, of late, devoted to them exclusively. An assistant, of Dutch descent, commenced the service by a Tamul Hymn, and by reading the Rev. Dr. Rottler's translation of the Liturgy, with the lessons of the day. The Missionary, Mr. Close, then ascended the pulpit, and prayed and preached in English; pausing at the end of each sentence, while the assistant, who remained in the desk, interpreted in Tamul to the congregation, who were wonderfully attentive, responding aloud to questions put by the preacher, at intervals, during the sermon, to ascertain whether they understood the subject of his discourse. The whole assembly, men, women, and children, sat upon mats, spread upon the ground; they stood up, during singing; and at prayer, knelt with their bodies inclined forward, almost prostrate, their hands and faces resting on the ground. The men were neatly attired, in white cotton cloths; the women, in red or blue cloths, of the same material, or of silk, one piece of about nine yards in length being disposed, (without the aid of pins or sewing,) into a modest covering of the whole person; one end being drawn over the head, to serve as a veil, when they assemble in a public congregation.*

The class-meeting, which was held immediately after service, for the members of our society, gave me an oppor-

* Some of the Hindoo women, wear under the cloth, a *ravvikei* or body dress, usually of fancy silk, fitting close to the person, and only long enough to cover the bosom: it has short sleeves, reaching half-way to the elbow. Many of them have gold or silver bracelets and anklets of large size, on their arms and ankles, and abundance of rings and jewellery, about their noses and ears, fingers and toes: they wear no shoes, and no head-dress.

The men wear turbans: the rest of their dress consists of two cloths, one disposed about the loins, forming something like a pair of loose trousers; the other gracefully thrown over the shoulders. Native men in the service of Europeans generally wear also a close jacket, of muslin or calico, with sleeves down to the wrist.

The cloths described are of native manufacture, and in general compose, (with the turbans of the men,) the entire dress of the southern Hindoos. The

tunity of ascertaining, that many of these persons, who had lately been either Heathens or Romanists, now knew and valued the power of experimental religion. Seeing what the Almighty had been pleased to effect among the natives, by the instrumentality of my brethren, I could not but "thank God and take courage."

Within a few days after my arrival, I witnessed a much more numerous assembly of native Christians, on the occasion of opening the church in Black Town, erected by the munificence of the Government of Madras, for the Missionaries of the Church Missionary Society. On that occasion, the natives connected with the different congregations, in the neighbourhood of Madras, but chiefly, I believe, with the Christian Knowledge Society's Mission, in Vepery, assembled so numerously, as to fill the church; and presented a scene, which it was impossible for the christian or the philanthropist to gaze upon, without interest and delight. The Rev. T. Barenbruck read the Liturgy, in the Tamul language; and the Rev. Dr. Rottler, a venerable Missionary, more than seventy years of age, delivered in the same language a sermon, which seemed to be understood and felt, by all to whom it was addressed.

The Mohorum, an annual Mahommedan feast, continuing ten days, commenced about this time: the streets and roads of Madras, were crowded by farcical masques and mummeries; some of the parties consisted of men and boys, whitened over with chalk or chunam, one being dressed as

quantity used for a dress, by each sex, (about nine yards in length, and one yard and a quarter in width,) forms an entire piece, as it comes from the loom; the man's cloth being divisible into two parts, at a place left for the purpose. They are frequently bordered with red, and sometimes with gold thread. Specimens of these cloths are in the possession of my friends in Manchester, which, being of the better sort, a kind of strong muslin with borders of gold thread, cost me five and a half pagodas each, or about thirty seven shillings sterling, for nine yards: for the humbler classes, the dress may generally cost about ten shillings, or about thirteen pence halfpenny per yard.

a tiger, with an enormous tail, and held in a chain by his keeper; others had given themselves a darker hue than that which nature had bestowed, by means of oil and lamp-black, and performed a dance, keeping time and making a sort of accompaniment, by striking together the small clubs they grasped in each hand: other parties had a still more grotesque appearance, having as their principal character, a man dressed to an unusual size in swathes of hay or oakum, giving him a shaggy and terrific appearance. But the most imposing scene was a splendid illumination, of a large house and garden on the Mount road, belonging to a rich Mahommedan, a relation to the Nabob: I was taken to see it, about ten o'clock at night, and introduced to the inner court of the house, where I found a large assemblage of Natives, and a party of ladies and gentlemen, partaking of refreshments, and waiting for an oration about to be delivered in Hindostanee or Arabic. Whatever the intention of the feast might be, I never, on this, or on any future occasion, saw any thing indicative of religious feeling connected with it.

It was in Madras I first entered a Hindoo's house. They are generally of a quadrangular form, having a door to the front, but no windows: in the inside is a square court open to the sky, in which their domestic concerns are usually transacted. The accompanying plate is a representation of the interior of a habitation of this kind, and displays the females of the family, employed in carrying, beating, and winnowing the rice grain, to free it from the husk.

I was much interested by the native school in our Mission Garden, where I saw their mode of writing with an iron style on the *ola*, or palmyra leaf, and heard both male and female native children repeat their lessons, in the Tamul language, with an ease which I then could not but envy.



INTERIOR OF A HINDOO HOUSE

During my short stay in Madras, at this first visit, I several times addressed the native congregations, by means of the interpreter; but more frequently preached to the English congregations, at St. Thomas's Mount, Royapettah, and Black Town, consisting of some Europeans, but chiefly of Indo Britons, or descendants of Europeans, born in India. We commenced a week evening English service, in John Pereira's, another crowded part of Madras, where a house-full of people assembled; but the strength of the Missionaries, did not allow of its regular continuance. Our chapel in Black Town was small, and very much crowded; liberal subscriptions towards erecting a larger one, on the same premises, since completed, were already commenced. A Missionary Auxiliary Society had been formed, and had been the means of bringing some contributions into the funds of the Parent Society in England.

I employed a Moonshee or teacher, to assist me in gaining a knowledge of the Tamul* language. Tamul is, I conceive, more extensively spoken than any other language, in the south of India: it is used by the natives of the north of Ceylon; and by the population of the Eastern side of Continental India, from Cape Comorin, the southern point, to some distance to the north of Madras, amounting to many millions. It is one of that peculiar family of the Indian languages, that disclaims the Sanscrit as its origin, though many terms from the latter have been introduced into it; and whilst it has many words and idioms in common with the cognate dialects of the Malayalim, Teloogoo, and Cannada, it differs from them essentially in its letters and sounds, and in its own peculiar and extensive literature

*It is sometimes written Tamil; but the true sound of the word, is, I think, more correctly conveyed in the mode I have adopted, and which was used by Beschi, and others of equal authority. The first syllable, should be pronounced as the first syllable in the word *tamper;* and the second, as the first syllable in the word *ultra*.

both ancient and modern. As a refined and cultivated language, used by so large a portion of the human race, its character is worthy of the attention of the linguist; the curious stores it opens to him, will amply repay his toil: but to the Missionary to the natives of that part of India, its acquisition is absolutely necessary. The Old and New Testaments were translated into Tamul, more than a century ago, by Ziegenbalg, and his coadjutors, of the Danish Mission of Tranquebar. Another translation was made, about forty years since, by Fabricius and others. A still more idiomatic translation, by the Rev. C. Rhenius, of Palamcottah, is now in progress, and passes under the revision of a sub-committee of Translations of the Bible Society in Madras; concerning which, I can say from my own knowledge, that its style is both clear and elegant, and is perhaps not excelled by any modern translation of the Holy Scriptures.

When in London, after considerable trouble, I found a copy of a Tamul grammar, in Latin, by Ziegenbalg. I soon made myself master of the characters, of the declensions of the nouns and conjugations of the verbs, contained in it, and of its vocabulary and phrases; but found, when I recommenced my studies in Madras, that I had formed an erroneous idea of the pronunciation of the letters, for want of a living instructer; for many of the sounds in the Tamul language, are such as cannot be conveyed correctly, either by the letters of our own language or the most elaborate description. My teacher was a very stout native, whose conceit and bad English afforded me no small amusement. However, he rendered me considerable assistance, and attended me regularly at six o'clock in the morning.

But I did not, at this time, remain long in Madras. The Rev. T. H. Squance, of the Wesleyan Mission, who had recently removed from the north of Ceylon, to Negapatam, on the coast of Coromandel, one hundred and eighty miles

to the south of Madras, wrote from thence, that there were considerable openings, in that neighbourhood, for Missionary labours, to an extent to which he was not adequate, while alone; and begged that one of the newly arrived brethren, might come to his assistance. It was toward the end of the month of October; the rainy season had commenced, and there was every prospect of an uncomfortable journey: it would have been too great a risk, for Mr. Mowat, with Mrs. Mowat, to have attempted it. It was determined that I should go, and within five weeks after my arrival at Madras, I was ready to leave it for Negapatam.

CHAPTER V.

OCTOBER, 1820.

Journey—Palankeen—Bearers—Choultries—Crossing a River—Covelong—Tripatoor—Sadras—Jungle—Pondicherry—Cuddalore—Tranquebar Mission—Negapatam.

I did not part with my companions in danger and suffering, nor leave my newly formed acquaintance in Madras, without regret; but the path of duty was before me, and I considered the call imperative. On Tuesday, 24th of October, at 4 P. M., I set out on my journey;* having ten bearers to

* On this, and on all similar occasions, the whole of the time I resided in India, I found no difficulty, in obtaining the requisite passports, from the proper authorities; on stating the object of my journey, and the route I wished to travel.

my palankeen, and six men to carry my baggage, cooking utensils, &c. The palankeen with which I was provided, differed from those commonly used in India, being a double *tonjon*, admitting two persons to sit face to face, and being sufficiently long, for one person to recline in. The possibility of thus changing the position, on a journey, is a great advantage; the common palankeen does not admit of it, but requires a position like that of sitting up in bed, supported by pillows; easy at the first, but when long continued, very tiresome to persons unaccustomed to it.

In the first stage, I sat or reclined about two hours and a half, the poles of the palankeen supported on the shoulders of four men, who were relieved about every ten minutes, by four others; those who were not actually carrying, running before or behind; the whole party talking, laughing, and singing, and moving at the rate of about five miles an hour.

When I first saw this mode of conveyance, I heartily pitied the men employed in bearing the palankeen; and could not dismiss a strong sense of self-disapprobation, for allowing myself to be carried by them. But this method of travelling, is often indispensable to an European, in a torrid clime like India: and in a country so extensive, where the roads are commonly little more than tracks, through swamp and jungle; where bridges are comparatively rare, and the passes of the mountains not unfrequently impracticable to any beast of burden, without extreme difficulty and danger; experience has fully established its necessity. Travelling on horseback, is the only alternative; and with this mode, tents are required; the stages, too, must be short, unless the traveller can bear exposure to the dews of the night, and the heat of the day. Observation has convinced me, also, that there is no description of men in India, better satisfied with their employment, than palankeen bearers; they are cheerful in the performance of the



PALANKEEN AND BEARERS.

journeys they undertake; and though they run thirty or even forty miles at one stretch, in the course of a night, they are prepared to recommence their task on the succeeding evening. Six men once carried me thirty-two miles, between sunset and sunrise; and on another occasion, six men took up my palankeen, at the Mission-house door in Madras, with the intention of performing a journey of six hundred miles; and said, they were ready to travel with me even to Kási, or Benares, (the most distant place a southern Hindoo thinks of visiting,) if I desired it.

As their caste does not allow them to eat promiscuously with others, one of the party is usually occupied in carrying their pots for preparing food, and in cooking their meals, which consist chiefly of rice. Whilst at rest during the day, if they do not sleep, some amuse themselves with cards, or a sort of backgammon; the more thrifty employ themselves in spinning cord, of which their fishing nets are made; or in weaving the nets, with which, in passing through the country, they almost every day provide a plentiful fish curry to their rice.

The accompanying sketch represents a palankeen of the common construction; the bearers at rest; one employed in spinning, and another in weaving a net.

I rested the first night, in a choultry, or *chattram;* an edifice of one story, constructed of brick and chunam, or of granite, presenting no other accommodation than bare walls and a roof. Choultries abound in the parts of India I have traversed: they are erected from charitable motives, or as works of merit, by opulent Hindoos, for the accommodation of travellers of whatever class, who may choose to rest in them by day or night. They usually have near them the valuable addition of a *tank* or pond of water, of a square form, built up the four sides with steps of bricks or granite, and sufficiently deep, to secure the continuance of water, good or bad, throughout the longest dry season;

often with a small temple on the banks, containing an image of the patron's favourite object of devotion.

One or more peons or native officers of police, employed by government, are usually in attendance at these places, to maintain order among the visitants, and to assist the traveller in obtaining supplies for himself and party.

Some choultries have divisions, to accommodate different classes of travellers: others consist of one apartment only; in such, I have often slept, whilst the floor around me has been covered with strangers, of all classes, and both sexes, wrapped separately in their various coloured cotton cloths, and lying side by side, like so many bundles. Sometimes it is necessary to use some degree of authority, to silence a noisy crowd of people, who have had some hours rest before the weary traveller arrives; and more than once, I have been under the necessity of turning a large party out of their lodgings, before I could secure any rest for myself.

Choultries are generally open to the road and, having no windows, are liable to much dust and heat, without securing the advantage of a circulation of air: they are also frequently filthy and the haunts of bats, monkeys, and serpents. When the weather has permitted, I have generally preferred passing the day under a shady tree, or the night in the open air, to encountering the vile smells and inconveniences of a choultry.

The traveller pays nothing for his accommodation in these buildings: he remains as long as he pleases, and proceeds on his journey when it suits his convenience. As there are no inns on the roads in India, these establishments are invaluable to those who do not travel with tents. But the munificence of the Madras Government, has lately been providing Bungalows, buildings of a superior description, at intervals of twelve or fifteen miles on the most public roads, for the accommodation of English travellers.

Opposite the choultry where I rested for the first night,

was a bazaar, kept by dealers in rice, the various condiments for curry, oil, &c.: both they and their customers seemed to think a loud noise necessary to the driving of a good bargain. A native woman having left her child screaming on the floor of the choultry, while she had a little chat with the people opposite, I went to look at it by the glimmer of the lamp burning in the wall: she saw me, and came running with great alarm, snatched her child from the ground and, hastening away, left me in quiet possession of my quarters. The peon came, as usual at these places, to inquire my name and character, whence I came and whither I was bound; and offered his assistance to procure any thing I might need. One of my attendants, whose business it was to cook for me, kindled a fire outside the choultry, and prepared me a cup of tea. I then lay down, and slept undisturbed till three o'clock in the morning.

The moon shone beautifully clear: I roused my men, who were sleeping on the ground around me, that we might continue our journey before the heat of the day. We had not proceeded far before we came to the banks of a river, much swollen by the late rains, but which, like many on the same journey, had to be passed without either bridge or boat, in the manner which I shall now describe.

On these occasions, the palankeen bearers take off the greater part of their clothing, and fold it on or about their heads. They advance till about knee deep in the water, bearing the palankeen in the ordinary mode; when they stand still, and by a joint effort, raise it upon the heads of six of them; (the traveller, of course, remaining in it the whole time:) they thus proceed to the opposite bank, sometimes wading up to the neck; the hands of those who are bearing the palankeen, being held and supported by their companions. This plan of crossing rivers may appear dangerous; but the men are so careful, that it is seldom any serious accident occurs: I have, however, heard of

instances, in which a sudden rush of water from the mountains, has overwhelmed the whole party, and washed them into the sea.

I proceeded without accident, to Covelong; where I dined with Mr. and Mrs. Close, and a friend from St. Thomas's Mount: they were spending a few days in the retirement of that place, to recruit their health.

Covelong is situated close to the sea, and is now nothing more than a fishing village; and would not be so large as it is, were it not for a Romish church, and a charitable establishment connected with it, for the reception of the poor and infirm of all descriptions; the cottages originally erected for the accommodation of visitors, having been appropriated to the purpose of alms-houses. The whole establishment, religious and charitable, is, I believe, supported by legacy of the late Mr. De Monte, of Madras, a Roman Catholic gentleman, whose wealth and charity have rendered his name imperishable in that neighbourhood.

In the evening, neither intreaties nor threats could induce my bearers to travel further than Tripatoor, though I had engaged to preach at Sadras, a small Dutch settlement about ten miles further down the coast.

Tripatoor is a large native village, with wide and clean streets, presenting an appearance of great respectability and comfort. The principal tank is on a rising ground to the west; it is built round with stone, and has a temple near it of the same substantial materials: to the north is another temple, on the top of a hill, from whence there is a beautiful and extensive prospect; the ascent is by several hundred steps of hard stone. No European resides in the neighbourhood: I walked about, without expecting to find any person with whom I could converse, and was agreeably surprised to be accosted in English by a man as dark as a native, but who said he was a Portuguese and a Roman Catholic. He proved amazingly ignorant about

religion; Christ's being the son of the Virgin Mary was the sum of his knowledge of the Saviour; and as to the transgression of our first parents, he thought they did right, because they were much wiser after it than before. How great is the guilt of those, who, professing to be Christian teachers, take no pains to communicate a knowledge of the truth to their flocks.

The following morning I reached Sadras, and passed a pleasant day, in the society of F. P. Regel, Esq., a Dutch gentleman at the head of that settlement. The fort of Sadras lies in ruins, having been blown up during the war; and the place altogether is too small, and too poor, to be of any value to the Netherlands Government. They retained it, however, and some other stations in India of a similar description, until an advantageous exchange was made by them, for the beautiful Island of Java. I preached in the evening to a respectable congregation, in Mr. Regel's hall: the people were the more glad to hear the word of God, as they had no opportunities of enjoying that privilege, except on the occasional visit of a Missionary.

My road now lay through *jungle*, and a flat country, intersected by the Palaur, and other rivers, and two wide inlets of the sea. Jungle is uncleared and uncultivated ground; in some parts overgrown with underwood, wild plants and shrubs, rising to the height of twelve or sixteen feet, and almost impenetrable; in other parts presenting a green sward, which serves as a pasture for sheep and cattle, which are under the care of herdsmen, and are kept together by the leaders having bells on their necks. Clumps of thicket are every where interspersed, forming a perfect wilderness; an excellent cover for game, which is found in abundance; but also the haunt of serpents and other noxious reptiles. Jungles are the resort of tigers; several of a smaller kind, called *chetas*, have been killed or taken in that I now traversed, but I met with none.

On Saturday morning I rested in Pondicherry, under the shade of trees, not being aware of some decent houses of entertainment in that place. It is one of the few stations the French still hold in India, and is a populous and pretty town: the European part of it is regular and clean, and adorned with several churches: the native part is so thronged with inhabitants, as to remind me, in walking about, of the difficulty of pressing through an English market.

The territory of Pondicherry is circumscribed, extending but a short distance on each side of the town, but so entirely cultivated as to resemble one large garden. If every part of India were as industriously improved as the neighbourhood of Pondicherry, it would be the richest, and perhaps the most beautiful country in the world.

In the evening I reached Cuddalore, but not succeeding in my inquiries for the person to whom I was directed, and at whose house I was to have preached the following day, I pursued my journey during the night, and passed the Sunday at a solitary choultry; where I had an opportunity of giving tea and other refreshments to an English soldier and his wife, who had travelled on foot about five hundred miles, from the Travancore country, and were now on their way to Madras.

On Tuesday morning I arrived at Tranquebar, where I was hospitably received and entertained by Dr. Caemerrer, Chaplain to the Danish Government of Tranquebar, and Missionary of the Royal College of Copenhagen. He shewed me the churches, the library, and the houses belonging to this Mission; which was once extensive, having no less than six Missionaries employed in it. I viewed with interest the place where the devoted Ziegenbalg, the first protestant Missionary to India, and his companions, had lived and preached, and where their remains are deposited till they shall be raised to their

reward: but the sight which most affected me, was the library, composed of the best works on Biblical Criticism, in various languages, and of rare and valuable books, on every subject suitable for such an establishment, falling to pieces by the influence of the climate, or partially devoured by insects, from which no book can be preserved in India without uncommon care.

I reached Negapatam, on Wednesday the 1st of November, having been eight days in travelling one hundred and eighty miles, and was as glad to quit my palankeen, as a bird his cage. Mr. Squance received me with every demonstration of affection: in his society, and that of his family and other residents in Negapatam, I found some recompense for the journey, and for my separation from my friends in Madras; and could require no other relaxation from my studies and labours while resident there.

CHAPTER VI.

OCTOBER, 1820, TO MARCH, 1821.

Negapatam—Fort—Town—Silver Pagoda—English Residents—Congregations—Choultry preaching—Study of Tamul—Nagore—Mauttoo Pungul—Voyage to Jaffna—District Meeting—American Missionaries—Wesleyan Mission—Voyage and return.

NEGAPATAM, or *Naga patnam, the serpent town*, was formerly the Capital of the Dutch possessions on the Continent of India. The fort, which was extensive, has been destroyed, and the materials sold and shipped away:

the ditch, the mound, and the glacis remain, and when I last saw them, were nearly covered with the Indigo plant. The burial ground, within the bounds of the fort, though neglected, presents some curious and affecting monuments to worth and talent both ancient and modern.

The town is large and populous. Among the inhabitants are many families of English, French, Dutch, and Portuguese descent; but the bulk of the population consists of Hindoos and Mahommedans. The principal streets are broad and airy, but others are so narrow that three persons can scarcely walk abreast. Heathen temples abound in it. It contains some remains of the former prevailing system of Buddhu: in one of the streets is a well executed sculpture of Buddhu, full size, and seated as though in meditation. Outside the town, is a high tower usually called the *Silver Pagoda*, concerning which the traditions are many and contradictory: that which attributes its erection to the Chinese, appears to favour the notion of its having formed part of a Buddhist temple. It is constructed of red bricks, quite smooth, and of a small size; with so little cement, that it has been disputed whether any at all had been used: an intelligent native of the place, who was with me when I examined this building, said that a cement had been used, consisting entirely of the earth thrown up by the white ants in forming their mounds and cells; that this earth had been ground into a fine paste, and used as a cement between each brick. The tower is so lofty, as to be the first object visible at sea, and was used by the Dutch for their flag-staff. I have been concerned to hear a report, which I hope is untrue, that preparations were making to take it down. There are several Romish churches also in Negapatam. The old Dutch church is one of the chief indications that remain of the former importance of the place: the English residents assemble in it for divine service, performed by our

Missionary, every Sunday morning; but the tones of the organ, which must at one time have been a fine instrument, are now too broken to be awakened for the purposes of devotion.

The amount of the population of Negapatam has been variously computed, and, as is the case throughout India, is difficult to be ascertained: the lowest calculation I remember to have heard, was that it contained thirty thousand inhabitants. The English residents of Negapatam, chiefly in the service of Government, civil or military, occupy houses of a good size and construction, opposite the fort, and in gardens a mile or two distant to the north west. The best road out of the town, is that leading towards Tanjore, the capital of the ancient kingdom of which Negapatam forms a part; but the favourite morning's walk and evening's drive is round the fort and along the sea beach.

A few days sufficed to introduce me to the objects of our labours, and the circle of our acquaintance of all classes. The English congregations, both morning and afternoon, were respectable and attentive. The Portuguese services on Sunday and Thursday evenings, held by Mr. Squance in our own house, were well attended; and gave promise of results which have been fully realized. Among the heathens and Mahommedans little had been accomplished: it would have been vain to expect them to assemble for instruction in places of Christian worship; and until a spirit of inquiry could be excited amongst them, we could not expect them to visit us in our own houses, for conversation on the subject of religion.

My zealous fellow-labourer Mr. Squance, adopted a plan for the excitement of inquiry, and the diffusion of Christian knowledge among the natives, in which I was happy to join him. In Negapatam are several choultries; and there is scarcely a village among those which abound

on every side, that does not possess one of these buildings. He determined to make trial of these choultries, as places of preaching or conversation with the natives. We proceeded to one of them, and after a crowd had been drawn together by our singing a verse in Tamul, Mr. Squance addressed them in that language, and read portions of the New Testament. The attention of the people encouraged us to try other places on subsequent evenings; and at length we selected seven of the most promising choultries, to be visited in rotation on each successive evening of the week. I myself occasionally addressed these crowds, by means of a young native Christian, who acted as interpreter, and have witnessed among them a seriousness and attention, corresponding with the importance of the subjects of my discourse, and the solemnity of the feelings of my own mind. Tracts were inquired for, and distributed by us, with portions of the Scriptures. On this plan we found no difficulty in assembling native congregations, and I was never more satisfied that I was in my proper work, than when engaged in Choultry preaching.

The chief part of my time in Negapatam, was occupied in the study of Tamul. In this I was assisted by the young man just alluded to, and another who attended when required: the opportunity of referring to my colleague in any case of difficulty, was of great service and encouragement to me. The Grammar I was tolerably master of: the sounds and idioms and a ready supply of suitable words, were what I required. To obtain these, I devoted several hours of each day to study: I read much aloud, sentence by sentence after my teacher, imitating his method of pronunciation and accent: and then required him to listen and correct me whilst I read alone. I continued for some months to form a vocabulary of the new words I met with in reading, and which I made use of in my attempts to speak or to write. As my studies suffered

little interruption, I soon understood the translation of the New Testament, and could read easy compositions. Within seven months after my arrival in India, I had composed, with the assistance and corrections of my teacher, two sermons in Tamul.

In our evening excursions we several times visited Nagore, a town on the coast, about four miles to the north of Negapatam, chiefly famous for its commerce and its mosques. Native vessels of a large size, from the opposite coasts of Malacca, Acheen and Pegu, were often to be seen in the roads. Arab ships sometimes visit it, and I was told that constant communication is maintained with Mecca. The trade appeared to be entirely in the hands of the Mahommedan natives. Nagore, being the burial place of a Mahommedan saint of great celebrity, whose tomb is visited by pilgrims, and to whose honour an annual feast is held, is regarded as a holy place in this part of India; so much so, that the late Nabob of Arcot made a pilgrimage to it from Madras. Its mosques are extensive, and its minarets are the highest and most beautiful I ever saw: one of them is twelve stories high. We saw there a fine cassawary, kept in one of the mosques as a curiosity: it had probably been brought from Java: the natives assured us that it would eat fire. After we had several times visited this place, our assistant, a native of Ceylon, ventured to go alone to address the people. He returned in a dreadful fright, having been rudely used by the inhabitants and narrowly escaped being stoned: he had sustained no injury, but his alarm made him unwell for some days.

At Christmas, and the commencement of the year, Mr. Squance and his family were quite troubled, by the number of natives who appeared with small presents, to offer the compliments of the season.

In the month of January I witnessed for the first time,

the annual Hindoo festival of *Mauttoo Pungul*, or boiling of rice, &c. to the honour of cattle. At this season, bullocks for draught or carriage, though not generally treated with kind consideration, have their horns fancifully painted and adorned with garlands. I saw a large herd of them collected into a circle, standing quite unconscious of the respect paid to them by a number of men who marched round them to the sound of the *tarei*, a long trumpet, and at intervals prostrated themselves on the ground, as though praying for remission of the guilt of their cruelties and ill usage at other times. It appeared to me, on this and similar occasions, that the people attach little or no meaning to their observances, but practise them chiefly because they are ancient and established usages. In the multiplicity of their ceremonies and objects of worship, they are "without God" so far as the heart and judgment are concerned.

Towards the close of the month of February, I had again the pleasure of seeing my colleague and companion in misfortune, Mr. Mowat. Mr. Lynch and he travelled by land from Madras to Negapatam,* on their way to Jaffna in Ceylon, where the annual meeting of the Wesleyan Missionaries of the Tamul district was to be held. Mr. Squance and myself joined the party, and having engaged a small vessel to convey us to Jaffna, we embarked on Wednesday, 21st February. The vessel was too small to allow of much comfort: my only accommodation was the deck, on which I slept during the night, wrapped up in a boat cloak; or, if awake, enjoyed the clear moonlight, and was soothed and amused by the song

* They performed the journey to Negapatam, on horseback: the exposure to heavy dews, to wet feet and legs from fording the rivers, and to the direct rays of the sun; with the other inconveniences and fatigues of such a journey, proved very detrimental to Mr. Mowat, who did not recover from the ill effects for several months.

of the helmsman, by which, in the softest tones of the Tamul language, he seemed to woo the wind. On Friday, the 23d, we landed at Kaites, and on the evening of the same day, proceeded in two small boats, up the shallow strait of the sea which divides the province of Jaffna from the rest of the Island of Ceylon; and arrived late at night in Jaffnapatam.

That regulation of Methodism, which requires the annual assembling of its ministers from different points of the same district, is of especial advantage in foreign lands. On most stations, the members of our societies are comparatively few; and the number of those who can enter into the feelings of a Missionary, assist his counsels, and solve his difficulties, is fewer still. If he were entirely debarred from personal intercourse with others of the same views and pursuits, he must be superior to the common infirmities of human nature, if his sympathies be not deadened, and the lively interest wherewith he commenced his labours, considerably weakened. The interchange of thoughts and counsels, therefore, and the opportunities of mutual addresses and prayers, on these occasions, which have their results in the freshness and vigour with which each Missionary returns to his station and his work, are advantages in my estimation as valuable as the professed object of a District Meeting, the transaction of public business.

We were affectionately received by our brethren in Jaffna, and by those from Point Pedro and Trincomallee. Mr. Mooyaart, one of the Magistrates, hospitably entertained Mr. Mowat and myself, during our stay of more than a fortnight.

After our meeting had closed, I passed an interesting day in visiting the stations of the American Missionaries, in the neighbourhood of Jaffnapatam. When the Portuguese had possession of the Island of Ceylon, a considerable

part of the province of Jaffna was nominally christian; parishes were formed, churches and parsonage houses were built of substantial materials, the natives were baptized and were required to attend public worship. The same system was partially continued under the Dutch Government; but when the English took possession of the Island, the people left to follow their own way, verged back to heathenism; and the churches and houses were allowed to go to ruin. To these buildings and people, the Governor of Ceylon directed the attention of the American Missionaries, when they arrived on the Island in 1816. At my visit, I found them industriously engaged in repairing both churches and houses, and in calling the attention of the natives about them, to the great truths of Christianity.

Their discipline is congregational: they place themselves at a station with no intention ever to remove: distant from any other society, they devote their time and attention exclusively to the natives; take as many children as they can support, into their own houses, to be educated in christian principles and general knowledge; and, when I saw them, expressed hopes of success, which have since been in some measure realized. Their characters and operations commanded my respect; and I heartily wished them good luck in the name of the Lord.

Our own Missionaries in Jaffna have been laborious, and God has blessed their exertions. When I was there, a society had been formed for some years: the congregations were numerous and respectable; and so great was the change that had taken place in the general character of the town since their arrival, that a gay visitor complained, that formerly there was music and dancing in every street, but now, wherever he went, there was singing and prayer. Subscriptions were then on foot towards the erection of a new Chapel, which has since been completed. An extensive establishment of Schools is connected with this Mission.

The prejudices of the heathen natives of Jaffna and its neighbourhood, are said to be weaker than those of the natives of Continental India; though their religion and ceremonies (in this northern part of Ceylon,) are substantially the same:* their regard for the distinctions of *caste* is trifling. The climate is good; the town neat and pleasing in appearance, and the people very affectionate.

But I was glad to leave it for my own scene of labour. We returned down the shallow strait of the sea, and embarked in the evening of the 12th March, to re-cross the straits, in a *kalla dhoney*, an open boat of about twenty feet long, and eight feet in breadth; over part of which a shed of palmyra leaves was constructed, to screen us from the heat of the day and the dews of the night.

The following morning, about two o'clock, I was awoke by the roaring of the wind and sea, and the violent motion of our little bark: the sky gathered blackness, the stars, our only guide, became obscured, the lightning flashed every two or three seconds, and there was every indication of a fearful storm. The native passengers seemed apprehensive of danger, and I heard them praying to their gods; but the seamen, natives also, kept their presence of mind, and managed the boat exceedingly well. In a short time it was necessary to take down one of our two sails: the sea rolled tremendously, often threatening to overwhelm us. We got several slight sprinklings of it, till at length a wave actually broke in upon us. The natives shrieked with terror: my mattress and clothes were entirely drenched, and my companions were not in much better circumstances. The seamen, however, attended to their duty: the wind moderated, and by sunrise the storm subsided, leaving us a favourable breeze which enabled us to make Negapatam at seven in the evening, when we landed, thankful for our

* Brahminical: in other parts of Ceylon, the system of Buddhu prevails.

preservation, and alive to the importance of the work before us.

Mr. Lynch proceeded immediately to Madras; but Mr. Mowat, whose delicate state of health required rest and medical advice, remained with me a fortnight.

CHAPTER VII.

APRIL 1821.

Delay in Negapatam—Preaching by interpretation—Musical Brahmin—Preparation for Journey—Trivoloor—Neddiamungulum—Heathen festival—Tanjore—Rajah—Mission—Kellycotta—Trichinopoly—Namcul—Moonoochoudy—Salem—Ryacottah—Oosoor—Character of Natives—Bangalore.

SOME doubts having been expressed in our District meeting, as to the preferableness of Bangalore to some other places of importance in the same direction, equally unoccupied by us; it was decided that one of the brethren in Madras and myself, should take a journey, for the purpose of ascertaining what place was most suitable as a residence, and most promising as a Mission station. I was advised from Madras, that Mr. Close would proceed from thence to Bangalore, and that I might meet him there at the end of April.

Mr. Squance being detained in Jaffna by family circumstances, I thought it best to wait his arrival before I left Negapatam, and to endeavour meantime to supply his place. In the Portuguese congregation, and in addressing

the natives, I still used an interpreter; an inferior method, certainly, of conveying instruction, but which may be used by a Missionary advantageously, until he acquires the ability of expressing his thoughts, and choosing his own phraseology, in the language of his congregations. My interpreter, being a zealous Christian, who has since been received as an Assistant Missionary, I could rely on his faithfulness; and even when I had gained enough of the languages to understand his interpretation, I found preaching by his assistance a profitable exercise, which brought to my notice words and phrases that could not have occurred to me, had I been confined to my own composition.

On the last opportunity I supposed I should have in Negapatam, of thus preaching to the heathen, a large crowd assembled at one of the choultries, and appeared to listen with great interest and amazement, to a discourse on the day of judgment, a subject to them entirely new. My own heart was affected, and I thought the hearts of my hearers also; the event I leave with God who alone "giveth the increase."

Among the natives who about this time waited upon me, for the purpose of compliment or inquiry, were two brahmins; one of them from Tanjore, who was acquainted with music. He had been sent for to tune a Piano-forte for a lady resident in Negapatam, and surprised me by opening Mrs. Squance's piano and playing a hymn tune called *Frodsham*, to which I was always partial, but had not heard it before since leaving England. He was not the only native I have met with, able to play on European instruments. Although the native instruments, and their style of singing, differ very much from ours, their music is evidently on the same principles, and is a matter of science and study.

When Mr. Squance returned from Jaffna, I made my arrangements for leaving Negapatam. No palankeen could

be procured; I had lent my own to Mr. Mowat; I therefore prepared to go by way of Madras, by sea; but John Cotton, Esq. principal Collector of Tanjore, a gentleman who had already rendered me many kind and valuable services, strongly recommended a journey through the country, and generously begged my acceptance of an excellent palankeen for the purpose.

I thankfully accepted his offer, and supplied by him with a route and passport, commenced my journey at four o'clock in the morning of Monday the 16th of April. When I arrived at Trivoloor, the first stage, I found that Mr. Cotton had sent one of his peons, to prepare a comfortable part of the Rajah's bungalow, for my reception; and what was of still more importance, had given an order for the attendance of a *Taleiari*, or guide, from stage to stage; this proved of great service, in the various districts I had to pass through, before I reached Bangalore.

At Trivoloor, I much regretted my inability to sketch a landscape; the view from my resting place being peculiarly Indian, and very beautiful. It presented an immense tank or pool, perfectly square, each side several hundred yards in extent and regularly built in steps the whole length, affording an easy descent to the water in every part. In the centre of the tank, arose a large *Mandabam*, or elevated platform of stone, open on all sides, its roof being supported by pillars and surmounted by a heavy tower; the entrance to it ornamented by two large figures of elephants. To the right of the tank stood a superb temple, whose tower, several stories in height, was covered to the top with figures of gods; on every side were magnificent buildings; forming altogether, with the cheerful appearance of the surrounding well cultivated country, scenery worthy of the ablest pencil or the best talents of description.

Leaving Trivoloor at eight in the evening, I proceeded

on my journey, and the next morning at sunrise, found myself in Neddiamungulum, a large native village, the appearance of whose houses and inhabitants indicates a considerable degree of wealth and comfort. A feast was holding to Rama, one of the incarnations of Vishnu; a deification of one of their ancient monarchs. The firing of crackers, beating of tomtoms, and shouting of the people, almost stunned me. Great crowds had assembled to witness the procession, or to assist in drawing the car. I went to look at the car, which was now on the road: I found it of a pyramidal form, as the cars of the Hindoo gods and the towers of their temples, usually are. It was about fifty feet in height, of a heavy black wood not unlike ebony, and exquisitely carved with very disgusting figures, illustrative of the history of the god. The idol was seated at a great height and accompanied by a number of brahmins, (of whom some rode in the car,) who directed and animated the multitudes by their shouts: the whole was surmounted by a canopy of fine cloth of different colours, and adorned with flags. Its weight was so great, that several hundred men, employed at the cables fastened to it, assisted by others who worked with levers at the wheels, could not move it many feet in an hour, and I was told it required nine days' exertions to drag it round the temple. The vast expense of constructing such a machine, and the labour and privations of many who assist at these festivals, are proofs either of the great attachment of the people to their superstitions, or of the extraordinary influence of the brahmins, under whose direction they are celebrated. The result of my inquiries and observations is, that the latter has more to do with it than the former, as the people not unfrequently complain of the labour exacted from them on these occasions.

In the evening, setting out on my journey, I again passed the car, and found it had not been moved for six

hours, but was leaning much to one side, one of the wheels having imbedded itself in a soft part of the road. Such detentions are not of rare occurrence, and are remedied by propping the body of the car, and by digging under the wheel, and forming of logs and planks a level track to firmer ground. I thought the people looked on me with suspicion, as though my presence had obstructed the progress of their god, and sincerely pitying their mistaken views and fruitless devotion, I pursued my way.

I walked along the road, before my palankeen, a full hour. It was a beautiful evening; the sky was without a cloud, the full moon shed a silvery splendour on the scenery, and every creature, even the plants and shrubs, seemed to enjoy the cessation of the burning heat of the day, and the refreshing rest to which a cooler atmosphere invited.

Before midnight I reached Tanjore, and entered the garden of the Rev. Mr. Kolhoff, Missionary of the Society for promoting Christian knowledge. The deep silence of all in the house and garden, bespoke a rest I was unwilling to disturb; so directing my palankeen to be placed under a tree, I lay down in it, and slept soundly till five o'clock in the morning.

Mr. Kolhoff received me with truly christian hospitality, and after breakfast, carried me to wait on the British Resident of the court of the Rajah of Tanjore, Lieut. Col. Blackburne, and Sir T. Sevestre. His Highness, the Rajah, was absent on a pilgrimage to Benares, more than a thousand miles distant, the avowed object of which was to wash away his sins in the waters of Gunga, the river Ganges; but the true reason was said to be something else: one report was, that the brahmins having prophesied that he would die within two years, he had left the country to deprive them of the opportunity of accomplishing the fulfilment of their own prediction.

Though this personage continues a Hindoo, he has a high regard for Europeans; and having himself been educated by the venerable Swartz, he maintains an European instructer for his own son. He has made extensive grants to the Mission, and by his manner towards the Missionaries, evinces the high estimation he has for them. In the church, within the walls of the fort, he has erected an exquisite monument of marble, to the memory of Swartz, representing his dying scene, himself grasping the hand of his instructer, and appearing to take an affectionate farewell. In a smaller church, in the suburbs, Swartz was interred; and it was not without emotion that I visited the grave of this eminently successful Missionary.

The school and workshops connected with the Mission, were neat and commodious. The children, besides being taught the rudiments of learning in Tamul, Portuguese or English, are instructed how to gain a livelihood. Some attend on silk-worms, others dress the silk, and make it ready for market: some are taught to bind books, others to weave mats: but what most interested me, was a room occupied by girls, who are taught to read and write and to spin cotton. Such was the state of society among the natives, and the systematic neglect of female education, that Mr. Kolhoff assured me, that it was with much difficulty they could raise a female school, even from among the children of the Christian natives, who are numbered by thousands.

I saw also the Rev. G. Sperschneider, a junior Missionary, but a man of considerable talent and general information. He attended the party in the evening, and, at family worship, accompanied our Tamul hymn by his performance on the piano-forte: Mr. Kolhoff prayed in Tamul and I in English, and thus commended each other to God. Being furnished by my kind host with additional supplies

of bread, wine, and medicine, for my journey, I took leave of Tanjore, at ten o'clock at night, much refreshed in body, and greatly interested by what I had seen.

The choultry of Kellycotta, in which I passed the following day, was a miserable building, hemmed in on every side by houses, and in consequence insufferably hot. A native visited me and intreated my acceptance of a number of eggs, though he seemed too poor to have any thing to spare. I have often received presents of this kind, and even a good dinner or supper has been prepared and brought to me, when travelling in India, by persons of whom I had no knowledge, and whose kindness I never had opportunity to requite.

In the evening we approached Trichinopoly. The first view of it was striking: the rays of the setting sun were glancing on the rock, which rises from the level plain to an astonishing height, in the centre of the fort; the buildings on the rock having an appearance of strength and impregnability, reminded me of the scenery presented to my mind by the romances of early youth, or seemed a realization of the rocks and castles I have fancied in the evening clouds. Close to the rock, I found something better than imaginary gratification, in the kind welcome of the Rev. Mr. Rosen, and in the refreshing sleep I enjoyed during the night, in a bungalow or shed of bamboos and palmyra leaves, erected on the roof of his house for the advantage of cool air.

Rising early, Mr. Rosen accompanied me to the top of the rock. The ascent is by steps of stone, built or cut in the rock, and is partially covered in: about mid-way is a large Hindoo temple, whose endowments are said to yield a monthly income of many thousand rupees; and on the summit, which is rather narrow, is a small temple, on the top of which the British flag was hoisted. The view afforded from this eminence was varied and extensive.

Enclosing the rock, is the fort, built in the form of an oblong square, adorned with tanks and public buildings, and entirely filled up with regular streets containing, I was told, thirty-five thousand inhabitants; to the east the sun was rising on the fertile plains of Tanjore; to the south were the cantonment, and the garden houses of Europeans, extending a few miles beyond the fort; to the north was the river Cauvery, on an island of which we could see the great temple of Seringham and the groves surrounding it; and the horizon to the north west was bounded by hills of a bold and rugged appearance, through which Cauvery winds its fertilizing course, and where lay my road to Bangalore.

It being Good Friday, I attended service in the church connected with the Mission, erected by Swartz.* The Lutheran service and a sermon, in the Tamul language, were read with distinctness and propriety by a native catechist. Mr. Rosen then administered the Sacrament of the Lord's Supper: the communicants, chiefly natives, were so numerous as to fill the table four or five times.

The heat throughout the whole day was excessive, and occasioned an exhaustion of strength and spirits I had not hitherto experienced: I thought the rock gathered the heat, which, with the reflection of the sun's rays from its surface, rarefied the air so as to render it inadequate to the purposes of respiration.

In the evening I was glad to leave the neighbourhood; and travelling through a woody and well-watered country, along a road shaded by venerable trees, about midnight we reached Musallee, a large native town, where I rested the remainder of the night and passed the following day.

An extract from my journal will familiarly introduce the reader to the next stage of my journey.

* It was in this church that the late much-lamented Bishop Heber officiated the morning of his death.

"Namcul, Easter Sunday, 22nd April.—Intending to give myself and my bearers a full day's rest, I left Musallee last evening at sunset, with the expectation of reaching Namcul by midnight; but we lost our way amongst the hills, and the sun had risen upon us before we entered the town. The light of the moon, but little past full, made it easy to discern the character of the country through which we passed: the valleys were covered with jungle, with the exception of here and there a well-cultivated spot, in the neighbourhood of the villages; the hills were rugged, steep, and many of them peaked, some entirely barren, but others clothed with trees to the top; the scenery of a deep valley, in which we rested for an hour at midnight, was grand indeed.

"This town appears to be of some importance, being the residence of a *Tasildar*, a native magistrate, several of whose peons have waited on me. There are no large temples here, and I see very few brahmins; the people seem to be poorer and simpler than those on the coast, and I think would more readily embrace the Gospel, were a few self-denying men, willing to forego the comforts of European society, to sit down among them and attempt its introduction.

"The choultry in which I rest and now stand to write, (on the roof of my palankeen,) has a *sanctum sanctorum*, into which I have no access; and besides a number of mythological sculptures, has the figures of a man and a woman, on two opposite pillars, in a posture of devotion; intended, probably, to represent the wealthy devotees who erected it. At a short distance is a large irregularly built tank, which washes the foot of a bare rock of considerable height and magnitude, whose top is fortified, and probably has a temple also; for a procession of Hindoos, principally well-dressed females, attended with music of a sweet and simple character, descends from its summit towards the

tank. O that they were engaged in Christian worship, and that on this great and holy day, in this distant but populous part of the world, I had no reason to be so sensible of loneliness and singularity in my meditations and sympathies!"

Both myself and bearers gained fresh energy by a day of entire rest: our observance of the Sabbath occasioned no real loss of time, and greatly increased the pleasantness of our journey. At Moonoochoudy, where I passed the middle of the day on Monday, I found little accommodation, the larger choultry being in ruins; the smaller one contained many idols. I was greatly amused by observing the great quantity of food, (entirely of boiled rice, seasoned with a little vegetable curry,) taken by a native man, on the banks of a rivulet near my resting place: he finished his repast by taking up water from the rivulet, with his two hands, and drinking. I was the more struck with his heartiness, from my own want of appetite, arising from so much exposure to the sun, and a want of such food as I had been accustomed to. Nothing but rice, and the ingredients for curry, are to be purchased in the village bazaars; fowls are generally to be met with amongst the country people, but mutton cannot usually be had, without buying a whole sheep. I have since often purchased a sheep for myself and my men: the animal is brought to be looked at and bargained for; the usual price is a rupee, about two shillings sterling, and the man who kills it takes the skin for his trouble. But, at this time, I was too young a traveller in India, to manage sufficiently well for my own comfort; and though suffering from thirst and fatigue, I was afraid of taking any thing more stimulative or invigorating, than very weak wine and water.

My stomach had lost its tone, and my health might have been seriously injured before reaching the end of my journey, but for the advice and refreshment I received the

following day, under the hospitable roof of M. D. Cockburn, Esq., Collector of Salem.

My bearers put down the palankeen in Salem soon after sunrise, opposite a choultry quite filled by natives. I was soon surrounded by a crowd, whose curiosity was of a more bold and obtrusive character than I had observed in those places where no Europeans reside: I therefore at once desired to be conducted to the house of Mr. Cockburn, who received me with that open hospitality peculiar to India, though I had no previous acquaintance with him, nor any letter of introduction.

A remark made by this gentleman in conversation, is worthy of being recorded, as containing a fact perhaps not generally known, and on which a volume might be written, without conveying the idea more correctly. It was, "That the Hindoos, allowing them their own religion, are the most religious people in the world." No one who has resided in India, and has taken pains to observe the manners and character of the people, can doubt the correctness of this assertion.

It was with difficulty at night, I could tear myself from the company of my entertaining host and his friends, to pursue my journey. I found my palankeen stored with beer and other refreshments, to enable me to follow the advice Mr. Cockburn had given me as to my mode of living. My regret at the necessity of hastening away, was moderated by a hope, afterwards realized, of paying a longer visit to this part of the country, which, I believe, had never before been traversed by a Protestant Missionary. Romish Missionaries there are; for whilst I was with Mr. Cockburn, a petition from one of them, was presented to him, complaining of some interruption to a procession connected with the late festival, in the course of which the image of the Virgin had been despoiled of its crown.

The sun had risen and the day was hot, when we arrived

at the choultry at the bottom of the Tapoor pass. A heavy shower of rain fell in the course of the day, which not only allayed the oppressive heat of the atmosphere, but relieved us from some anxiety, by enabling us to ascend the pass by daylight. Even with this advantage, we found it both difficult and dangerous: by night it would have been almost impracticable; the more so, as my bearers had neglected to purchase oil for their torch at Salem, and none was to be procured in this neighbourhood.

About three P. M. we began to ascend the pass, which extends, with various degrees of steepness, about five miles. A further run of an hour and a half, through a beautiful and well cultivated country, brought us to Adamancottah, where we procured oil, and rested till three in the morning. We then pursued our way to Pallicode, a large native town, with a fort in ruins, situated amidst hills and rocks. The country maintained the same character the whole of the next stage, which was to Ryacottah, where I arrived on the evening of Thursday the 26th of April.

It was nine o'clock at night, when I entered the house of Dr. Thomas, a fellow-passenger by the Tanjore, attached to the troops of the Honourable Company at this station. Mrs. Thomas had not recovered the effects of the shock occasioned by the burning of our vessel. My arrival brought the circumstances fresh to her memory; nor was it surprising that when, an hour or two after my arrival, a tremendous thunder storm expended itself over us, it should occasion more than ordinary alarm, and raise a suspicion that I was the person whom it followed. But whatever might have been the fears of the moment, they had no effect on the hospitalities of the following day. At night I again resumed my journey, over some of the highest land in this part of India, and where the temperature of the air is moderate during the day, and the nights are cold and sharp.

On Saturday the 28th, I rested at Oosoor, in a bungalow to which I had been directed by Mr. Cockburn of Salem, delightfully situated on an eminence, from which there is a view of several miles in extent. The town is large and well built: the houses are roofed with black tiles, the colour of which is owing, I believe, to some peculiarity of the clay. Water guglets and other ware made of the same earth and quite black, are used in Bangalore, and have a neat appearance. In most other parts of the country, the earthenware is red.

The inhabitants of Oosoor were busily engaged in their various occupations, and appeared to want nothing to complete their happiness, but that certain knowledge of God and of futurity, which the Gospel alone can impart. Whilst looking about me in this neighbourhood, I could not but reflect on the extent and importance of the work a Missionary to India has before him, and realize some of those feelings by which he should be actuated.

The next stage brought me to the end of my journey, and to the house of the Rev. W. Malkin, the Chaplain of Bangalore.

The reader will observe that during this journey, my colloquial acquaintance with the language was not sufficient to enable me to converse freely with the natives: my communications with them were consequently brief, and elicited no particulars of interest.

Considerable difference of character might be observed in the population of the different districts through which I had passed. The beautifully rich country of Tanjore, remarkable for its entire cultivation, is peopled by a gentle, and comparatively a polished race: if the inhabitants of Trichinopoly and its neighbourhood differ from them, it is in being of a darker hue and of a bolder demeanour. The more scattered population of the Collectorate of Salem, and the Kingdom of Mysore, had an appearance of greater

hardihood and rusticity; and did not seem to include so great a proportion of brahmins, or of others who subsisted independently of the labour of their hands.

The Hindoos have the character of indolence very freely attributed to them, and it may perhaps be merited by many of those who enter the service of Europeans; but the appearance of neatness and comfort about many of the habitations of the merchant, the manufacturer, and the farmer; their successful vigilance in observing the seasons for ploughing, sowing, &c.; the instances of skill and labour observable on every hand, in their tanks and conduits for water; and their great personal exertions, day and night, for the irrigation of their land, when the season requires it; are sufficient to convince an impartial observer, that they deserve the character of an ingenious and industrious people; especially when it is considered that the climate and the circumstances of the country, neither require nor generally allow, the robust vigour of body possessed by Europeans.

Their good breeding appears in the collectedness and ease with which they converse with strangers; and though rarely indulging in boisterous mirth, they are generally good humoured and cheerful.

My palankeen bearers performed nothing extraordinary on this journey. They were thirteen in number, twelve to the palankeen, and one for their cooking utensils, rice, &c. In thirteen days they travelled three hundred miles, and for that service, according to regulations fixed by the Government, had each to receive ninety fanams, about fourteen shillings sterling, (which would be about seven-pence farthing per mile for the whole set); their maintenance, all the while, being at their own charge. I added a small present in acknowledgment of their good behaviour. The honesty of this class of men is almost proverbial, and gives a feeling of confidence to the solitary stranger who

commits himself to their guidance. In all my journeys, though often obliged to trust much to their care, I do not recollect ever having sustained the least loss from them.

It was early on Sunday morning when I arrived in Bangalore; the services of the church and the excellent sermon delivered by Mr. Malkin, were refreshing to my spirit. The day was delightfully passed, and closed in the society of Mr. Malkin and his family, and in that of Mr. Close, my brother Missionary from Madras, who had arrived to meet me, the evening before.

CHAPTER VIII.

MAY TO AUGUST, 1821.

Bangalore—Fort—Cantonment—Bazaar—Mission Station—Rev. W. Malkin—Tamul Teacher—Danger from Serpent—Gardens—Monkeys—Journey to Seringapatam—Kingairy—Chinnapatnam—Madoor—Seringapatam—Laul Baugh—Mausoleum—Abbe Dubois—Mysore—Travelling Post—Extraordinary Pedestrian.

Bangalore is situated in the heart of the kingdom of Mysore, formerly the territory of Hyder Ali, and of his son and successor the famous Tippoo Sultan, but now governed by the Rajah of Mysore, who was restored to the throne of his ancestors by the British, after the taking of Seringapatam and the destruction of the Mahommedan power in that part of India. It is about two hundred miles west of Madras, little more than seventy miles north east of Seringapatam,

and eighty from the town of Mysore, the present capital of the kingdom.

The Fort and the Pettah (a name common to towns adjoining forts,) of Bangalore, are chiefly occupied by natives, who use the Cannada or Canarese language, in number perhaps thirty thousand; but there are amongst them a number of Mahommedans also, the descendants of the former invaders of the country, or of those who were made to embrace Islamism by the violent zeal of Tippoo.

The Cantonment, built for the accommodation of the British force maintained here, is about a mile from the fort and pettah; and is usually occupied by several native regiments and two of English, one of horse and one of foot. The bungalows occupied by the officers and their families and other British residents, stand apart from each other, surrounded by gardens, and present much the appearance of a neat English village.

Connected with the cantonment, are the bazaars and huts, built and occupied chiefly by the native followers of the army, of all religions, trades and professions; the greater part having accompanied the troops from Madras or some other part of the Carnatic, use the Tamul language, but the Teloogoo and the Hindostanee are also spoken.

Bangalore is said to be nearly three thousand feet above the level of the sea: the climate is accounted healthy; the mornings and evenings are cool, but in the course of the day the sun is very powerful.

In deciding on this station as favourable for the establishment of a Mission, we were influenced by the consideration of the salubrity of the climate, the accessibleness of the natives of every class and description, the immediate vicinity of Seringapatam, Mysore, Oosoor, Nundidroog, and other populous towns and villages; as well as by its being a central mart for merchandise from various parts of India.

Mr. Close returned to Madras, after having visited Seringapatam. I remained in Bangalore, and was kindly entertained by Mr. Malkin for several weeks, whilst waiting the arrival of Mr. Mowat, and until I could engage a house for our residence.

I deferred any arrangements for the commencement of Missionary labours in public, till my colleague could arrive, that we might in all things act in concert. The man I employed to assist me in Tamul reading and composition, hazarded some advice on the subject, very illustrative of his own character as a heathen and Hindoo. I had finished a sermon in Tamul, which had cost me considerable pains both as to matter and composition, and to ascertain its intelligibleness and its effect, I read it to my teacher, who thus criticised it,—"The people will not hear it, because it tells of Christ; when I, who can explain things better, mention him, they say it is *all lie:*" he then proceeded to recommend that I should first acquire great influence among the people, and then attempt the promotion of Christianity.

Whilst residing with Mr. Malkin, I usually rose early; and finding I could bear the heat of the sun for two hours after its rise, I gratified my curiosity, and enlarged my acquaintance with the immediate neighbourhood of Bangalore, by taking long walks in every quarter successively. Study of the Tamul language employed me during the day; and in the evenings I was generally accompanied by my kind host to some neighbouring gardens, kept by natives, for the growth of the aromatic and pungent herbs used for curry; of roots of various kinds; and of the *kerbuja*, or water melon, usually the object of our inquiry, which, though seldom brought to the tables of Europeans in India, is a most pleasant and refreshing fruit.

In one of these evening excursions I was near setting my foot on a serpent; it was creeping on the other side of a hedge, which I had taken a leap to cross: I cleared the

dangerous reptile, and gave warning to Mr. M. not to follow. The serpent concealed himself in the hedge; we disturbed him, and he twined up one of the shrubs: again he found a hole in the ground, from whence we dug him up with a gardener's spade and despatched him. He was about three feet long, and was said to be of a venomous kind, whose bite frequently occasions death.

The garden I was most fond of visiting, was one (the property of a wealthy and respectable old Hindoo,) in which there was an abundance of fruit trees of various kinds; but its chief attraction was the clearness of the water in its stone tank, and the profusion of roses which adorned it, at almost every season of the year: these latter were, I believe, made an article of profit, being sold for the manufacture of rose water, of which the natives make plentiful use at their feasts.

The numerous tribe of Monkeys that inhabit the jungle round the Pettah of Bangalore, sometimes attracted my attention, and induced me to enter the jungle and observe their habits. Some were as large as a good sized mastiff. They seemed very fond of plantains, and would crowd around me at the distance of a few paces, when they saw my hands filled with them, but none would approach near enough to receive them from my hands, except the females with young ones clinging about them. I was amused with the appearance of order and government maintained amongst them; the largest or oldest always claiming to be served before the younger. A smart junior, one day, stepped nimbly before one of his seniors, and snatching up a plantain I had just thrown, thrust it into his mouth, hoping to retire with it in safety; but in a moment found himself in the gripe of his offended and grinning superior, who threw him to the ground, and, thrusting his hand into his mouth, drew out the plantain, and safely deposited it in his own. These animals seemed to have a great dislike to

dogs, perhaps because frequently robbed by them of the rice or other food placed for them by pious Hindoos.

After Mr. Mowat's arrival, I commenced reading my sermons to the people in the villages, who in general were not unwilling to hear. A Christian native of Tranquebar accompanied me, to explain my intentions more fully than my present acquaintance with the language enabled me to do. Several of them attended the service in our own house on Friday evenings, when we talked and prayed with them, in the manner we thought best calculated to interest and benefit them.

Having received an invitation to Seringapatam, which we thought might also prove a place of importance, I set out in my palankeen on Wednesday the 25th of July, and passed that day at Kingairy, a large village with a fort in ruins and an excellent bungalow for the accommodation of travellers. The bungalows erected by the munificence of the Rajah of Mysore, on every road likely to be travelled by English gentlemen throughout the whole of his territory, render it much more pleasant and easy to be traversed than other parts of the country.

A general invitation to the inhabitants of Kingairy was successful in bringing a room full of natives, to whom I read a sermon in Tamul, which one undertook to explain in Teloogoo to those who did not understand the former language. I presented to them four different tracts in Teloogoo, which I found they were more generally acquainted with than Tamul: they were all read aloud, and excited attention and interest.

I now passed through a rough, desert-like country, uncultivated in most parts, and apparently incapable of cultivation. Early in the morning of Thursday, parched with heat and thirst, we stopped for a few minutes in front of a heathen temple, to avail ourselves of the water of the tank in its neighbourhood: I purchased two cocoa-nuts for

forty cash, not quite a penny, and was much refreshed by the water they contained within the kernel.

About ten A. M. we arrived at the bungalow near Chinnapatnam, which, as its name imports, is a *small* town, having a neat little fort. I was immediately visited by the Cutwāl, a sort of head police officer, a venerable old Mahommedan with a white beard, who spoke Tamul, and was very communicative as to the history and present state of the town. I asked him if he could read Tamul or Teloogoo; he boldly replied he could read both, but when I tried him, confessed he did not know a letter; and thus destroyed any confidence I might have been inclined to place in his previous statements. A heavy storm gathered in the evening, and prevented me from visiting the streets of the town, to converse with the people, of whom I understood a good number were acquainted with Tamul.

The next day we were detained a short time, by the swollen state of the Madoor river, occasioned by the rains of the preceding night. Its depth and rapidity made it difficult to pass, and perhaps dangerous also: the bearers exhausted their stock of objections, and after a little delay, carried me safely to the other side.

We found the town of Madoor fairly depopulated, by that dreadful and unaccountable disease, the Cholera Morbus. The rain detained me at Mundium till nine A. M. on Saturday; when we again set out, and for some miles travelled through such a wilderness as I had not hitherto seen; uninhabited, rocky, and barren; hardly a stunted shrub or a blade of grass to relieve the eye.

A little after noon, we stood at the head of the valley in which are situated the fort and island of Seringapatam; through this valley, the Cauvery, a river deemed sacred by the Hindoos, has its course, and, by separating and again uniting, forms the island, (about four miles in length and one and a half in breadth,) on which stands the most

celebrated fortress in India. Canals, commencing from the river at some distance up the country, conduct the water to the higher grounds of the valley, and, by an aqueduct over the river, into the island and fort itself, which would otherwise be without means of irrigation; and thus extend the verdure of cultivation far beyond the immediate banks of the Cauvery. The lovely green of the fields and gardens that adorn the valley, formed a most delightful contrast to the appearance of the country I had just traversed; and the sight of the minarets and towers within the fort of Seringapatam, excited most interesting historic recollections, which gladly mingled with the feeling, that this former seat of tyrannical usurpation and cruel Mahommedan bigotry, was now in the peaceful possession of my own countrymen. For though in the midst of the dominions of the Rajah of Mysore, the fort and island of Seringapatam have been retained by the British Government, ever since the successful siege and storming by General Harris in 1799.

About three P. M. we entered the gates of the fort; I was soon recognised and conducted to the bungalow prepared for my reception. I waited on the Commandant Col. S. who received me with friendly politeness; the Fort Adjutant Lieut. Lawler was not at home when I called at his house, but afterwards came to see me and shewed me many attentions. I was conducted to the chapel, erected about twelve months before, by the Protestants residing in Seringapatam: they are chiefly descendants of Europeans, and are employed in the Gun carriage manufactory within the fort. In erecting the chapel, they were liberally assisted by the Honble. A. C. Resident at the Court of Mysore, and by the Officers of the Garrison: it will contain a congregation of one hundred persons. They had been accustomed to assemble in it, for prayer and reading, every Sunday; but no minister had preached there before Mr. Close, who

visited them in May, and of whose labours they retained a grateful recollection.

The following day, being Sunday, I conducted divine service in English in the chapel, morning and evening, and preached to an attentive congregation.

On Monday I received and paid many visits. In the evening I read a Tamul sermon to a large congregation, with more ease and pleasure than I had anticipated.

Desirous of making my visit as profitable as possible to the people of Seringapatam, I busied myself in receiving and conversing with all who came to see me during the day, and every evening had a public engagement in English or Tamul, either in the chapel or in my own house; not without incurring considerable fatigue, and a degree of indisposition that required the use of medicine.

On Friday morning I walked to view the fortifications of this celebrated place: they are not very ruinous, except at the unrepaired breach at which it was stormed in 1799. I should think the fort nearly three miles round; its population was once immense, but at present does not perhaps much exceed twenty thousand; many of its Mahommedan inhabitants having removed to Arcot or Madras, and the wealthier Hindoos having been drawn away to Mysore, the present seat of the native court.

The palaces and seraglios of Hyder and his son, are occupied as barracks, hospitals, or private residences, by the British officers and troops.

No part of the remains of the former splendour of Seringapatam, interested me more than the palace in the *Laul Baugh*, or royal garden, at the east end of the island, about three miles distant from the fort. This palace or banquetting-house, now in ruins, was thirty years ago, the most superb in this part of India. I went through the whole of its galleries and apartments, now entirely unoccupied. It appeared to have been highly finished and

very costly. The walls were plastered with *chunám*, the shell lime of India, firm, and bearing a polish equal to plaster of Paris; on this white ground a regular pattern of flowers was exquisitely finished with paint, and gilt, giving it the appearance of rich porcelain, and superior to the best paper used for rooms in England; many parts of it still in good condition. The four principal apartments open with their full width to the court or garden, and being galleried on three sides, appear to have been intended for displaying and witnessing dances or shows. On the bank of the river, is a smaller building, or rather a roof supported by pillars, finished in the same style; all the sides are doors, which may be opened to admit the air, or shut at pleasure.

Near the entrance of the Laul Baugh, stands the Mausoleum, in which are interred the remains of Hyder and Tippoo. It is a beautiful building, in the Moorish style of architecture, and having the attention paid to it which the climate requires, is in excellent preservation. The open verandah or terrace round the mausoleum, is supported by pillars of black marble polished; the pavement is of the same material, and strongly contrasts with the rest of the edifice which is plastered with chunám, nearly white. The whole has a solemn and imposing appearance, well suited to the character of the place. As I ascended the steps I was desired to take off my shoes, the mark of respect paid in the East to places reputed sacred. I told the persons in attendance, that it was not my *custom* to do so, and from the regard usually given to custom, was allowed to proceed without submitting to so great an inconvenience. The interior of the building is beautifully finished with embossed work in chunám: on the floor are three mounds, each about two feet in height; the middle one is over the body of Hyder Ali; one on the side, over that of Tippoo Sultan; and that on the other side over the body of *Sul-*

tanka ma, the mother of Tippoo. These mounds were covered with precious cloth from Mecca, and constantly adorned with flowers. A lamp was kept burning; the place was filled with a strong aromatic smell, very pleasant; and was attended by a respectable man, who seemed to be a minister of the Mahommedan religion.

From the tomb I went to the mosque close by; in which the object that most interested me was a beautiful youth, reading the Koran, under the direction of a venerable old man. The whole establishment of the tomb and mosque to the memory of Tippoo Sultan, is, I believe, supported by the liberality of the British Government; with that national generosity, which however peculiar, is much exemplified in India, honouring all that is great, although hostile, and having a more tender regard for the prejudices and superstitions of even a subjugated people, than for the appearance of consistency with the dictates of its own purer system.

In the evening I returned to the fort, and formed a class of a number of persons, who appeared sincerely desirous of the advantages of religious communion, and of conforming to our rules.

On Saturday, August 4th, I passed, within the fort, the famous Abbè Dubois, in his palankeen. He was dressed in a Moorman's or Turkish habit, and wore his own long black beard. By conforming in some measure to the customs of the natives, and by his acquaintance with their languages, he had acquired great respect and influence among them; though he complained in European society and in his writings, that during a thirty years' residence in the country, he had never been able to find or to make a real Christian among the natives; that the Hindoos did not want Christianity, and if they did embrace it, the change was for the worse.

One of the officers of the garrison was very desirous of witnessing an interview between the Abbè and myself, and drove to the Abbè's residence to arrange with him as to place and time; but found him preparing for an excursion through the country, to visit distant portions of his flock. He could not defer his journey; but sent for my perusal, the manuscript of his Letters on Christianity in India, which have since been published in England, with the expression of his regret that a young man, such as he had heard me described, should have devoted himself to so hopeless a task as that of the conversion of the Hindoos, and his earnest recommendation to me, to take the earliest opportunity of returning to England.

I read his letters, and whilst I saw the futility and contradictory nature of his arguments, could not but pity the man who had such sufficient reason to complain that he had "spent his strength for nought:" and regretted that a person of such constitutional energy and adaptation to the climate and circumstances of India, had not commenced his labours among the natives with clearer views, and conducted them on better principles. Had he laboured to found faith upon knowledge, and to displace idolatrous superstition by the worship of God in spirit and in truth, I doubt not he would have seen results the opposite of those he complained of: had he aimed at communicating a knowledge of the scriptures, and faithfully insisted on the peculiar doctrines and privileges of Christianity, his influence might have been more contracted, and his worldly honour less, but he would have found a full compensation in the conversion of some souls to God, and in the peaceful satisfaction of his own mind.

Another Lord's day, August 5th, was, I trust, profitably employed by me in Seringapatam. We assembled in the chapel for prayer at seven o'clock in the morning; in the

forenoon I read prayers and preached, and administered the sacrament of the Lord's Supper, and held service again in the evening.

Monday the 6th, I set out early to Mysore, the present capital of the kingdom, about nine miles distant from Seringapatam. I alighted and walked through the Pettah of Mysore; the streets were very dirty, and the place did not appear to me so large and respectable as the Pettah of Bangalore.

I breakfasted and dined with the Honble. A. Cole, British Resident, or political agent at the Rajah's court. He received me with his accustomed and well-known kindness and affability, and honoured me with a conversation of considerable length, on the object of my visit and of our Mission in general; in the course of which, he offered his influence in our favour in Mysore, if we were desirous of establishing ourselves there. The unassuming dignity and condescension of this gentleman commanded my high respect; and I could not but be proud that my country's Government, in a foreign court, should have so able a representative.

In the evening I preached in the Pettah of Mysore, to a small congregation of the English and country people, in the service of the Resident and the Rajah.

I here received an invitation to visit Oonsoor, a place about thirty miles distant, with an offer of conveyance by means of elephants and camels; but having made other arrangements was obliged to decline it.

Returning to Seringapatam next morning, I dined with Col. S. at whose table I met most of the English officers and gentlemen in the neighbourhood. In the evening I again met those who were formed into a class, and was gratified by their earnestness and desire to learn the things of God.

On Wednesday I delivered another sermon in Tamul,

and took leave of the affectionate and grateful people, both Indo-British and native, who had been the chief objects of my visit. Were no other ends to be answered by Missions to India, than the maintenance of Christian knowledge and feeling among those who already profess our holy religion, it is an object worthy of the beneficent liberality of the public at home, and of the exposure and exertions of the devoted Missionary.

The following morning, having been supplied by the kindness of Mr. Cole with an order for the Rajah's bearers, to carry me post to Bangalore, I set out in company with Captain Monk of the Hon. Company's service, who was going to the same place. We found relays of bearers waiting for us at every stage, having thus six or seven changes in the whole distance to Bangalore, which we travelled in twenty hours, averaging nearly four miles an hour; all the expense incurred being a present of two rupees, about four shillings sterling, to each set of bearers, consisting of twelve or thirteen persons to each palankeen.

Captain Monk was afterwards one of my fellow passengers on the voyage home in 1828, and while on board ship, reminded me of a circumstance that occurred on the journey above mentioned. Soon after we had left Seringapatam, Capt. M. observed a native stranger in company with us, who carried a sort of knife or dagger; and thought it proper to inquire who he was, and why he had joined our company; he replied he was servant to a gentleman in Bangalore, and understanding we were travelling to that place, only desired liberty to run along with the palankeens: being allowed to do so, he kept company with us the whole journey, and was with us when we reached the fort of Bangalore at day-break the following morning, having run a distance of seventy-five miles in twenty hours, without indicating any symptoms of excessive fatigue.

CHAPTER IX.

AUGUST, 1821, TO FEBRUARY, 1822.

Bangalore garden—Means for instruction of natives—Alsoor—Conversation with natives—Bhagavatham—Argumentation — Temples — Mendicants — Suttee—School—Seringapatam—State of the people—Description of Durbar or levee of the Rajah of Mysore.

On my return to Bangalore, I found my colleague and his wife removed to a house more suitable and convenient than that I had first engaged. The garden attached to it was extensive, producing culinary vegetables, such as spinnage, cabbages, cauliflowers, nolecole, lettuces and onions. Peaches, of an inferior kind to those grown in England, but still delicious, and originally I believe from Persia, were in such abundance, that we could neither use them all, nor even give them away. The lacott, a Chinese fruit, not unlike a plum, was produced also in great plenty; it is sweet when ripe, and both used for tarts and eaten as dessert. We had also the rose apple, a fruit whose taste resembles the scent of a rose, so far as there is any similarity between the perceptions of the two senses; the pomegranate was not uncommon, but its tart and astringent flavour usually made little suffice, and disappointed the notions I had formed of it; mulberries were fine and abundant; the custard-apple whose pulp is soft and delicious; the lime, the orange, the pumplemose, (a large fruit resembling an orange but three or four times the size,) and coffee—were all grown in this garden, the extent of which might be 5000 square yards. It must be remembered, however, that the climate of Bangalore is more

favourable to horticulture than most other parts of the south of India. We had a few English apple trees whose fruit was excessively small and poor. The guava an agreeable fruit, not unlike a pear in shape and size, but very dissimilar in flavour, was a favourite with us when ripe; but the trees were often robbed during the night by flying foxes, a species of bat so large, that their wings from tip to tip extend more than three feet. For the house and garden we paid a monthly rent of about £4. 4s. sterling.

As an additional means in connexion with the object of our Mission, we frequently assembled the natives occasionally employed in our house and garden, to hear the reading of the scriptures and prayer, in their own language: the *bandi káran*, or the man who had charge of the bullocks used in drawing our palankeen carriage, excused himself from attending family prayer, on the ground of its being against his caste.

I continued my evening walks for the purpose of road-side conversation with the natives, and village preaching: sometimes I found attentive hearers; sometimes I was unheeded; sometimes complimented.

One evening, walking out to Alsoor, a respectable village near Bangalore, I approached a school of well-dressed children, assembled in the front verandah of a respectable native house. The moment I addressed the schoolmaster, he rose and presented a bit of carpet, on which he begged me to be seated. I complied, and enjoying the shade, for the sun was still hot, took off my hat, and tried to converse with him; but found that it was to some disadvantage, for though he seemed to understand my Tamul, his answers, being in Teloogoo, were quite unintelligible to me.

Whilst thus trying to converse with each other, a very black but good looking native, with the triple mark on his forehead as a worshipper of Vishnoo, and an *ola* book in his hand, more like a man of learning than of wealth, joined

us, and offered his assistance to interpret for us from Tamul to Teloogoo, and from Teloogoo to Tamul. Several other persons also came, and stood or sat to listen. Our conversation turned on the subject of religion, and led me to expose the absurdities of the Hindoo system, especially those arising from the doctrine of metempsychosis, or transmigration of souls, for which I found them great sticklers. They at length referred to the authority of their Puranas, or sacred historical books, next in repute to the Vedas; I acknowledged I had not read them, not having had opportunity, but had no objections to do so. The man who had served as interpreter, offered his assistance to me in reading them, which I accepted, and invited him to our house.

Next day he came, and agreed to attend me for a monthly sum of fourteen rupees, £1. 8s. sterling, but objected to commencing any thing of importance on Friday, it being an unlucky day. I allowed him to take his own way; and when he was ready, began to read with him the Sree Maha Bhāgavatham, a Vaishnava Purána of great note, containing an extraordinary medley of mythological fables, morals and metaphysics; and a particular history of the god Krishna, from his birth to his death. Govinda Moodely, my new friend, plainly "showed the work of the law written on his heart," while reading with me this heathen scripture: he pointed out the beauties of the composition; he boasted of the excellent morals, here and there inculcated; but was often ashamed of the follies, absurdities, and wickedness, attributed to those who are considered objects of worship. We were often quite opposite in our sentiments, and entered into arguments which gave me an opportunity of stating my views, and the authority on which they were founded; on these occasions he exhibited much keenness and temper, and was frequently so intent on his argument, that though engaged to attend me only two or three hours

in a morning, he would wait while I dined, to continue the dispute, and not leave me till sunset.

As one proof of the truth of the Hindoo system, he adduced and professed to believe a vague story common among the natives, that there are *yogis* or monks, in the caves of the mountains, who have been living there without food, in a state of abstraction from the world, for several hundred years; and would not admit its fallacy, till I offered to travel any distance and to pay all expenses, if he would conduct me to the abodes of any of them.

He endeavoured to account for the unmingled excellency of the Holy Scriptures, without allowing any especial or superior inspiration of the writers, by attributing their purity, consistency and truth, to the judicious revision of Europeans, who, he professed to think, had taken pains to purge out every thing contradictory or absurd; and knew not how to escape the argument, that they were for the most part written whilst Europe was in a state of barbarism, and had not since undergone any alteration.

I read with him the whole of the Bhāgavatham, and several other native compositions in verse and prose; and as he was a studious and well read man, I could not have had better assistance; his entire ignorance of English made it necessary to carry on all our conversations in Tamul, which thus became valuable exercises, as to a ready apprehension and utterance of the language, and gave me a fair opportunity of observing the native method of argumentation.

This person attended me four or five months as Tamul teacher, in the course of which he appeared quite as desirous to know the national customs and peculiarities of the British, as I was to learn those of the Hindoos: he was particularly interested by our systems of astronomy and geography, and seemed convinced of their truth, chiefly from the practical uses to which they were evidently applicable. I gratified

him by an account of my own family: in his questions on this subject it was evident he wished to ascertain whether the office of Minister was hereditary amongst us, as amongst the brahmins, or if we had any distinctions analogous to those of caste. He inquired into my education, and listened with extraordinary interest to an account of my voyage to India, and my subsequent movements and pursuits. As a man of learning he was of course a poet, for all esteemed Tamul compositions, of science as well as of fiction, are in a poetic form; and even at the present day, a Tamulian can lay no claim to literary taste or eminence, if he does not possess poetic talent: my friend did not rank himself in the lowest class of poets, and often treated me with specimens of his composition, pronounced in the sort of chant with which the natives always recite their poetry. As a proof of his abilities, he threw the main circumstances of my story, within two or three days after he had heard it, into a poetic form; and recited and presented the verses to me, with a countenance indicative of the pleasure he felt in his performance: a copy of the original is annexed, as an illustration of the Tamul letters and method of writing, and the first stanza given in English characters in the note. The reader may observe that a stanza consists of four lines or verses, of six feet to each verse, and that, (extraordinary as it may appear,) the rhyme, as in all Tamul poetry, lies in the commencement and not in the ending of the line; the similarity of the endings of some of the lines is accidental, and not necessary to the poetry: it is impossible by writing to convey an idea of the cadence with whi h it is pronounced.*

* Ilajarûl pâdhiriâr pêril
Asiria viruttam.

Ta*n*gadaningileesu—latineeburugreeku—tagamei peravê unarndu
sabeiinil aneyvarum—manamagizhavê pira—sangamathuvê purindu
Va*n*gamathilêriyat—tireienakadalinil—varumalavil teevarindu
vandidumalavinil—idiathu vizhundusilar—mâlavê kappal vendu

Govinda paid a visit to Madras a short time before I left in 1828, when I reminded him of our former conversations, and regretting that he still wore the mark of heathenism and idolatry on his forehead, pressed him to yield to his convictions of the truth. He said he still kept the Bible in his house, and sometimes read it; he acknowledged himself much indebted to me for his acquaintance with many things, and for a great improvement in his circumstances, but intimated he would never become a Christian, unless made so by the irresistible power of God!

Si*n*galattêyamathil—sagariôdaruvipai—tiringumalei tannil vandu
sezhikindra pérgoley—kandavamirundu pin—sevvey sêrurey pugandroi
I*n*gilândenunteevil—lancashirenumpâlil—manchesterenumooril vâ
zhinia vôlandu vûl—manamagizhavê petta—vilajavûl enum magibanê.

A translation of this composition looks very ridiculous, but will serve to illustrate the style of modern Tamul poesy. The whole poem is as follows:

"Having, as was his duty, gained a suitable knowledge of English, Latin, Greek and Hebrew, preached in the church with universal acceptance,

Embarked on ship-board for a sea-voyage, and perceiving the island touched and quitted it, several persons perished and the ship was consumed by a thunder-bolt which fell,

Reached Trincomallee in the island of Singala, saw the great people, remained there and then—The utterer of right and well adapted words

Son to the good Holland Hoole, to the rejoicing of his heart, who flourished in the town of Manchester, in the division of Lancashire, in the Isle of England, Elijah Hoole, O the illustrious!

Having reached the good and marriage filled city of Madras, successfully learned to read sweet Tamul, again embarked on the tall ship

Quitted that place and went to Jaffna, arrived in the ornamented Negapatam, passed through Tanjore, and Trichinopoly, being beautiful

On by way of Namcul, Salem and Ryacottah to Bangalore, where he dwells, praised by all, introduced to the Rajah of Mysore, O great one!

Son to the good, &c.

In his native country, in the isle of Singala, in the fair city of Madras, in the chief town of Jaffna, in Negapatam, and in the great city of Tanjore,

In Bangalore itself, in Trichinopoly, and in Mysore the capital, in the famed Seringapatam also, in the wide spread church

A faultless preacher, a finished scholar, of an excellent temper, liberal in bestowing, heroic in reproving, a very Plutus in wealth,

Son to the good, &c.

இலசசுல பாதிரியார்பேரில ஆசிரிவிருததம

தஙகட னிஙகிலீசலததினிபுதுகிதிககு தககைமபெறவேயுணா்நது
சறையயினி லவணவருமமணமகிழவே பிரசஙகமதுவே புரிநது
வஙகமதிலேறியாததினாயெணகட லினில வருமளவிலதீவறிநது
வநதிடுமளவினிலிடியது விழுநது சிலாமாளவே கபபலவெநது
அஙகளததேயமதில சகரியோட ருவிபாய திறிஙகுமலைதனனில வநது
செழிககினற போகலாககளைவணிருநது பினசெவவைசேருனாயுகனறெய
யிஙகிலாணடெனுநதீவிலஙகிசியொனுமபாலில மருசிசிடறொனுமுரிலவா
ழினியவொலலணடுசூலமணமகிழவேபெறற லிலசசுலெனுமகிபனே

மஙகலநிறைநதநறசெனனை புரிதனனிலே வநதடுதது னியதமிழை
வாசிககவெனறுவுததேசிததபினனருமவளாபெருஙகபபலேறி
யஙகுவிபசியாழபபாணமதிலவநதிருநத பினனணிநாகபபடடணமதை
யடுததபினதஞசைநகா திரிசிராபுரததினுமழகுபறவேயிருநது.

தஙகுநாமககலவழிசெலமாயககோடடைதாணடிவெஙகுளூருறைநது
சகலருமபுகழவே ணைமகுரிராசனிடை தகைமைபெறறிய பெரியோய
யிஙகிலாணடெனுநதீவிலலஙகிஷெனுமபாஷை மஞசிஷடரெனுமூரிலவா
ழினியவோலணடுசூல மணமகிழவே பெறறவிலசனுல மகிபனே

தஙகடேயததினுஞ சிஙகளததீவினுந தகுசெனனபபடடினததும
தலைமையாழபபாணததும நாகைபபடடினததினுநதஞசைமாநகரமதினும
வெஙகுளூாதனனினுந திரிசிராபுரததினுமமேனமைமைகூாதனனினும
விளஙகினறசீரஙகபபடடணமதனினுமமிகுநதிடுநசபையினதிலே
பஙகமிறபிரசஙகன கலவியில மிகுதுஙகன பணபுசோநதிட்டபொஙகன
பகருதறகினிதீரன கணடிககமிகுவீரன பகாசெலவமினிகுபோன
இஙகிலாணடெனுநதீவில லஙகிஷெனுமபாஷை மஞசிஷடரெனுமூரிலவா
ழினியவோலணடுசூல மணமகிழவே பெறறவிலசனுலெனுமகிபனே

Lithograph'd by H. G. James, Ridgefield, Manchester.

Bangalore, though not possessed of any splendid establishment of temples and brahmins, contains sufficient of both to interest and affect the curious and Christian observer. The largest temple is in Alsoor, the village already mentioned. Govinda Moodely procured my admission into it, but I believe repented of his kindness, when he found what I thought of the abominable figures displayed within its bounds, and the too clear illustrations I thus obtained of the nature of idolatry.

The origin and progress of another temple in that neighbourhood, were curious. I had observed a mound, on a small piece of waste ground by the road side, sometimes decorated with flowers, and which I was told was the burial place of a heathen man or woman. Within a short time a sort of heading to the grave was built, with a hole for a small lamp which was sometimes lighted; and flowering shrubs were planted about it. I saw women or carters, passing with fire-wood, throwing each a small stick or faggot as an offering, and was told that loads of bricks and tiles passing that way generally left a tribute of one brick or tile, the carter not fearing to rob his master for so pious a purpose. Within a few months by these contributions, a small temple rose, having its idol, its servant, and its worshippers, whose feasts were generally more noisy than any other in the vicinity.

One day, before another small temple, I observed a man performing the ceremony of *shāstāngam*, or prostration of the eight members, repeatedly lying flat on his face on the ground. Several natives also were watching him: presently he appeared convulsed, and, as though possessed by the old serpent, writhed over the ground in an extraordinary manner, heedless of his turban, which loosened its folds and fell into the dust, and of the stones and prickly shrubs encountered by his partially naked body. He had not the appearance of drunkenness, but was strongly agitated; and if

under no uncommon influence, was a most clever hypocrite, powerfully reminding me of the pretended inspirations described by the Greek and Latin poets.

Occasionally I saw religious mendicants: some with their cheeks and tongues bored, with iron or wooden spikes passing through them; some with lighted fires on their heads, so hot as to make it surprising how they endured it; and others with iron frames, a foot, or a foot and a half square, rivetted about their necks, rendering it impossible to rest the head in lying down. I saw one man with spikes thickly set in the soles of his sandals, his foot resting on their points, which, however blunt, must have occasioned considerable pain, walking apparently on a pilgrimage; and many others of both sexes and all ages, who seemed to have abandoned every idea of home and comfort, to secure the fancied advantages and merits of this mode of abstraction from the world. All I witnessed impressed me with a deeper horror of that system, professedly religious, which not only allows, but sanctions and extols such gross departures from every thing that is reasonable and worthy of man.

The burning of a widow alive, on the funeral pile of her husband, occurred in the neighbourhood, while I was in Bangalore, but I was not informed of the circumstance till after it had taken place: a horrible instance of this practice was witnessed there, on the 9th of June, 1826, by Mr. England our Missionary at present on that station. This is, however, a rare occurrence in this part of India, even under a native Government, and is, I believe, quite unheard of within the Government of Madras, the custom having fallen into disuse, from the strong disapprobation expressed against it by the British Authorities about thirty years ago.

In November, 1821, we applied to the proper authorities for the grant of a small piece of ground, in that quarter

of Bangalore occupied by the followers of the army, for the purpose of a school, and place for preaching to the natives: the spot we selected had been formerly appropriated to the same object by a member of our society, temporarily residing in Bangalore, who had erected a building of mud walls and thatch, of which there were still some ruinous remains. Our application was successful, and a small building, little more than thirty feet in length and thirteen feet in breadth, suitable to the purpose, was commenced and completed under the direction of Mr. Mowat.

In January, 1822, I again visited Seringapatam, and remained three weeks, occupying myself as on my former visit, and dividing my attentions between that place and Mysore. From both English and native congregations, I received every demonstration of affection and respect: rooms were prepared for my reception, and on the days I was not engaged to dine with the Officers of the garrison or other English residents, the poor people vied with each other in preparing for me a comfortable meal in my own apartments, by a plan they had laid down amongst themselves and which they insisted on attending to.

Some Romanists publicly avowed their renunciation of Popery, and were received into the Protestant church; several adult natives also professed Christianity, and were baptized by me.

The person I had appointed at my former visit to lead the class, having died, its meetings had been discontinued, and I found what I have since observed to be the case in many other places, that however useful and acceptable to the people my occasional visits might be, there was little hope of maintaining the regular discipline of a Christian society, without the residence and immediate superintendence of a Missionary. I gave them the best advice and directions I could, and promised to use my influence with

my brethren in India and with the Committee at home, to obtain for them a resident Missionary, or to allow me to come and remain among them myself.

On the 9th of February, I received a polite invitation from the Honourable the Resident at the Court of Mysore, to come over that evening to be present at a *Durbar.*

A Durbar is a levee or court held by the native princes, on especial occasions, when a display is made of their splendour and magnificence.

I hastened to the Residency at Mysore, and joined the party of ladies and gentlemen already assembled there. The Uncle of the Rajah paid a complimentary visit to the Residency, and shortly afterwards, his Highness's carriages, accompanied by elephants carrying immense tomtoms or drums, and by numberless torch bearers, were in readiness at the door to convey us to the palace.

The darkness of the night, relieved by the light of the flambeaux, the sounding of the music and tomtoms, and the firing of guns, increased the imposing effect of the procession.

We found the native military drawn up in front of the palace; a great number of elephants were in attendance, and hosts of dancing women, and of officers peculiar to Hindoo courts.

We were conducted up a staircase to the gallery of a large apartment, opening with its full width to the area in front, and crowded with native attendants and visitors of the court. In the centre of the gallery we found his Highness, Kistnah Rajah Oodiaver, seated on his *musnud* or throne, a square couch of about two feet in height; he was a good looking man of dark colour and complexion, apparently about thirty years of age.

The British visitors, both ladies and gentlemen, were successively presented by the Resident, Mr. Cole, to his Highness, and shook hands with him, a ceremony which he

performed in a hearty good humoured manner; and then taking seats on chairs placed near the musnud, we gazed on the splendour around us and in the court below, while Mr. Cole and the Rajah conversed in a language I did not understand.

The Resident then proceeded to adorn the person of the Rajah, with rich presents from the Honble. Company, of cloths, shawls, and jewelry; which were successively taken off and carefully preserved by the attendants who stood behind the Rajah.

His Highness then directed his British visitors to be adorned with garlands of sweet-scented flowers, which was accordingly done to each of us by his servants.

At intervals a powerful voice was heard beneath the gallery, which I supposed to be that of a herald proclaiming the royal descent, and the titles and dignity of his sovereign.

An infant son of the Rajah, covered with jewels of immense value, was presented to us.

At length we took leave of his Highness, again shaking him by the hand, and retired to an apartment of the palace where a splendid table was set for us. At the dessert after dinner, there was a profusion of ices and of English preserves and jellies.

During the whole of our repast, a female dancer of superior elegance and grace, attired in the usual costume, but with the addition of a girdle about her waist, broad as a ribbon and apparently of solid gold, performed the native dances.

After rising from table, we were taken through the palace; the more costly of its furniture and ornaments are of English manufacture.

In the most splendid apartment, we found seated a holy Hindoo monk, so nearly naked, that one of the gentlemen threw a handkerchief over his lap, while the

ladies passed him: from this apartment a door was opened to another, to give us a sight of the sacred cattle, bulls or cows, kept by the Rajah. They were large white animals, and appeared in very good condition. The whole establishment presented an odd mixture of Hindoo peculiarities and European improvements.

I slept that night at the Residency, and the following day returned early to my work in Seringapatam.

On the 22d of February, 1822, I left Seringapatam and returned to Bangalore, having been favoured, (by the kindness of Mr. Cole,) with the Rajah's bearers both in going and returning.

CHAPTER X.

MARCH, 1822.

Recall to Madras—Journey—Chittoor—Mr. D'Acre's establishment—Arcot—Madras—Detail of labour—Committee of Translation—Departure of Mr. Squance—Arrival of Mr. Lynch.

WHILST on my late visit to Seringapatam and Mysore, I had received a letter from Mr. Lynch, the Chairman of our District Meeting then assembled in Jaffna, communicating the decision of the meeting, that Mr. Squance should return to England in consequence of the entire failure of his health; that Mr. Close, whose health had also suffered considerably, should proceed from Madras to occupy Negapatam, in the hope that change of place, and some degree of relaxation from labour, might prove beneficial to him;

and that I was appointed to Madras, to labour in the Mission there.

I did not receive this intelligence without considerable regret; I had been assisting to lay a foundation for Missionary labours in the neighbourhood of Bangalore, and was desirous of witnessing the superstructure; and was also exceedingly unwilling to be again separated from my excellent colleague Mr. Mowat.

There was, however, no alternative; I prepared for a journey to Madras, and, taking an affectionate leave of my friends, set out on the 4th of March.

For four days I travelled through a country inhabited by persons using the Cannada or other languages with which I was not familiar, and meeting with very few who spoke Tamul, had no intercourse with the people worthy of being recorded.

On the 9th of March I arrived at Chittoor, a considerable native town, and the residence of several English families, connected with the Provincial and Zillah courts established there, and other departments of the Honourable Company's service. It is situated in a fertile valley at the foot of the Ghauts, hemmed in on every side by bare rocky hills of a very bold character, rendering more remarkable the beautiful green of the fields and gardens. Mangoes, strawberries, and other fine fruits are produced in great abundance at Chittoor, and the land appears capable of any production suitable to the climate. It was then esteemed healthy, though the heat is great, and I could fancy an insufficiency in the air occasioned by its rarefaction. But it was, perhaps, more from the delightful retirement enjoyed by the English residents here, than from other circumstances, that it had been denominated, the Happy Valley.

I was welcomed with kind hospitality by Joseph D'Acre, Esq., a gentleman high in the service of Government, and much esteemed in the church of Christ. From his peculiar

engagements, and his long residence in the country, he spoke Tamul with the ease of a native, apparently with greater ease even than English. Being himself a pious character, and possessing a zealous missionary spirit, the faithful discharge of his arduous official duties as Judge, did not prevent him from devoting such a portion of his time and talents to the promotion of Christianity among the natives, as, by the blessing of God, to make him instrumental in converting some hundreds of Heathens and Mahommedans to the faith of Christ.

Mr. D'Acre had been resident in Chittoor many years. When he first came, there was perhaps not one native Christian in the place: he read the scriptures and conversed with his native servants on the subject of religion; he established schools in his garden, and employed masters and catechists; but was not satisfied of the propriety of addressing the natives publicly, or of preaching, until after some conversation with Mr. Lynch on the subject, which encouraged him to adopt this method also, in which he proved very successful.

He was surrounded by the objects of his bounty; one was a brahmin widow who had been saved from the funeral pile of her husband; another a fine boy, whose mother, an entire stranger in Chittoor, had just arrived and died, leaving him destitute; many were his converts, or their children, whom he assisted in various ways to procure a livelihood.

He pressed me to stay, and I remained with him eight days, much delighted with what I witnessed. Every morning and evening about one hundred natives, including the children of the school, assembled to family prayer. On each of the two Sundays, I read prayers and preached in the court-house to the English residents, and addressed the natives in a wing of Mr. D'Acre's house, devoted to that purpose. I administered the Lord's Supper to about sixty

native communicants; I baptized, during my stay, more than thirty persons, chiefly adults, and married eight couples. Such successful endeavours to introduce Christianity among the natives, I had not hitherto seen in actual operation. No doubt Mr. D'Acre's wealth and rank had great influence among the people, as well as the truths he delivered; but it may justly be inquired whether the influence of wealth and rank can serve a more important purpose, than the deliverance of men from the yoke of heathenism and falsehood, and their introduction to the enjoyment even of the outward privileges and blessings of Christianity; and whether it ought not, in a country like India, to be more frequently thus employed than it is.

It was with difficulty I could prevail on my kind host to allow me to proceed on my journey. I left Chittoor on the night of Monday the 18th of March, and the following morning reached Arcot, where I was most kindly entertained during the day by the Rev. R. Smyth, M.A. chaplain of the station. In the evening I again hastened on my journey, passed the following day in a very hot, uncomfortable choultry; and two days after, on the morning of the 22d, arrived in Madras.

At the Mission House in Royapettah, I was affectionately received by Mr. Squance and family, who had already arrived to take their passage to England; and by Mr. Erskine, another of our Missionaries, who was here on his way from Ceylon, (where he had been labouring from the first establishment of the Mission,) to New South Wales, to engage in our Mission there. Mr. Lynch had not yet arrived from the District Meeting in Jaffna.

I commenced my labours on my new station the day of my arrival, by going to Black Town, four miles distant, and delivering a Tamul sermon in the evening to the native congregation; thus entering on that department of the work

most pleasing to me, and in which I felt it my duty to be chiefly engaged.

A detail of our labours for a few days, will serve to give some idea of the extent of our exertions in Madras at that time.

Sunday, 24th of March, at seven o'clock in the morning, I heard Mr. Squance read prayers and preach in English to a small congregation in the Royapettah chapel: at ten in the forenoon I preached to the natives in Tamul, and met the class in the same language; and at seven in the evening preached in the same chapel to a small English congregation. On the same day there were also two English services in our chapel in Black Town.

Tuesday, 26th, I went to St. Thomas's Mount, six miles distant, and took with me a Tamul sermon, expecting to find a congregation of natives; but found, in our small school room there, an assembly of soldiers and others, to whom I preached in English, and afterwards addressed the master and boys of the native school, in the Tamul language.

On Thursday evening, 28th, there was English preaching and meeting of class in Black Town.

Friday, 29th, I read a sermon in Tamul to our native congregation in Black Town, whose appearance made me long for greater fluency in their language, and for divine assistance in my labours.

On Saturday evening an English class met at the Mission House, Royapettah.

Sunday, 31st, I drove to Black Town, and at seven o'clock in the morning read prayers and preached in English: one reason for holding services so early in the morning is, that the great heat of the mid-day sun would render it uncomfortable for our English congregation to assemble later; and another, because we find it more convenient to our native congregations to come together in the heat of the day, and

therefore reserve that time to attend to them: in the forenoon I met the native class in Royapettah; and in the evening again preached in English in the same chapel.

This day I received a kind letter from Joseph D'Acre, Esq., inclosing one hundred and fifty rupees, to be laid out in the way I might think best calculated to promote the great object he had at heart, the conversion of the natives.

Monday, April 1st, I attended the monthly Missionary Prayer Meeting, held by the Missionaries of the London Society and of our own, at their chapel and at ours alternately. This evening it was held in Pursewaukum chapel, where I had the pleasure to hear the Rev. E. Crisp of the London Society, (then just arrived from England) deliver an address appropriate to the occasion.

In general my engagements in Madras required me to deliver four or five, and sometimes seven sermons each week, in English and Tamul, and to attend to many other meetings, public or private, of a religious character, besides the superintendence of schools. My labour was considerably augmented by the necessity of paying unceasing attention to reading and composition in Tamul, with a view to the attainment of such a proficiency as should enable me to converse in it with ease, and to preach extemporarily; that I might thus be better fitted for more extensive exertions among the vast heathen population of Madras and the surrounding country, which lay open to us as a field of labour, but into which the number of efficient Missionaries who had entered, was very small.

Before I had been many days in Madras, I was invited to attend a meeting of the Sub-Committee of Translations of the Bible Society, for the revision of the Tamul version of the Holy Scriptures; and was elected a member of the Committee. The venerable Doctor Rottler was the Chairman; and at his house the meeting was held, consisting of Missionaries of all societies, who understood the language,

and of such lay Gentlemen of the Committee of the Bible Society, whose leisure and knowledge of Tamul, enabled them to give their services: we were assisted also by the cleverest moonshees and pundits of the College of Fort St. George, and by valuable correspondents in different parts of the country.

The Rev. T. Nicholson, of the London Missionary Society, was at that time Secretary to the Committee. His health was delicate, and he died in the course of a few months greatly lamented. I was then desired to take the office of Secretary; and although a great addition to my labours, already too numerous, I thought it of too great importance to be refused or neglected, and accepting the office, continued to act in it until I left Madras in 1828.

Before the end of March, 1822, Mr. Squance and his family embarked for England in the ship Barossa, followed by the prayers of his brethren and of the people to whom he had ministered. A few days after his departure, Mr. Lynch arrived at Madras, having been so remarkably detained on his journey to Ceylon both by sea and land, that he had been three months absent from the station.

CHAPTER XI.

APRIL TO DECEMBER, 1822.

Methodism in Madras—Chapel—New Chapel—Foundation—Erection—Opening—Departure of Mr. Erskine—Tamul labour—Mr. Close's affliction and return to Madras—Bangalore relinquished—St. Thomè—Heathen and Romish establishments—Chapel and Schools—Mr. Stead's visit—Labour and Translations.

From the first establishment of the Wesleyan Mission in Madras in 1817, the Rev. James Lynch had laboured there with much acceptance and usefulness, among people of all classes. He had built by subscription the chapel already mentioned, in the Mission premises at Royapettah; but in Black Town, the most populous part of Madras, and where the largest congregations assembled, the services had been held in various incommodious and unsuitable places; one of these, the place where Methodist meetings were first held in Madras, was a stable altered for the purpose.

A plot of ground with some old buildings upon it, situated in Popham's-Street, or as it is usually called Popham's Broadway, being one of the broadest and best streets in Black Town, was at length purchased; and the principal building, a low room about sixty feet in length and ten feet in breadth, was appropriated to the purpose of public worship: many are the pleasing feelings, which will ever be associated, by both ministers and people, with the recollections of their assembling in that place.

It was, however, too low and confined to be comfortable to the congregation assembling; and the minister was

usually drenched in perspiration as soon as he commenced his work; and in the course of the service was much disturbed by passengers and carts passing close by the doors and windows, open the whole length of the building, as also by the thousands of musquitoes and other insects, that found this a suitable habitation, or were attracted by the lights used at evening service.

The society and congregation agreed with the Missionaries that a chapel was necessary, and engaged to subscribe towards its erection. A more appropriate plot of ground than that already occupied, could not be procured; and it was sufficiently large to allow of a new chapel being built, without interfering with the building then used as such, and which was the only one the congregation had to assemble in.

It was resolved that the chapel about to be erected, should be raised one story from the ground floor, to secure a free circulation of air, and to avoid the annoyance from insects and from the noises of the crowded streets.

The character and object of our Mission were so well known, that Mr. Lynch found no difficulty in obtaining encouragement and liberal subscriptions from many of the servants of Government and other highly respectable residents in Madras, as well as from those who had profited by the ministry of himself and colleagues. Contributions were ultimately raised to the amount of about seven thousand Madras rupees, or £700. sterling. The cost of the erection and fitting up of the chapel was more than ten thousand rupees, the original purchase of the land and premises had been upwards of three thousand five hundred rupees.

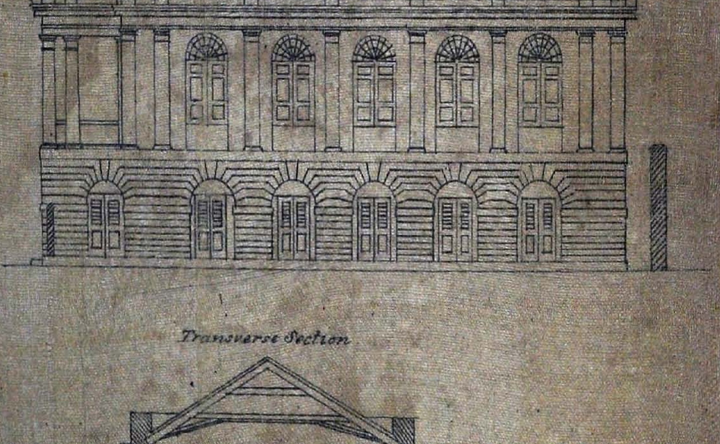
In digging for the foundation, it was found that the nature of the ground was such as not to permit the safe erection of such a building as that now contemplated, without more than common precaution. Wells were there-

MADRAS.

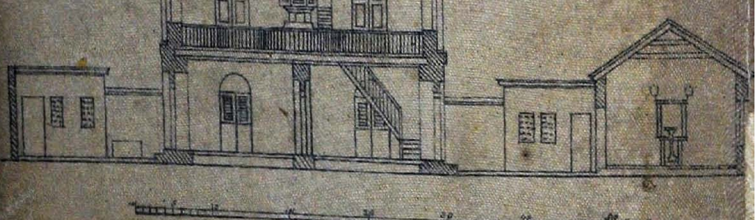
Front Elevation.



Side Elevation.



Transverse Section.



Feet.

Printed by H. G. James 9 Ridgefield, Manchester.

fore sunk to the depth of about twelve feet, and partly filled with sand; from this artificial ground arches were turned, and on the arches the building was erected; the expense was considerably increased by the necessity of such a foundation.

The whole was substantially constructed of bricks and chunam, and entirely plastered with chunam within and without. The accompanying elevation and section, give a correct idea of the chapel and premises.

The upper story, which is the chapel, is fifty-seven feet long, (independent of the covered verandah or porch in front, about seven feet,) and thirty feet in breadth; and is capable of accommodating a congregation of three hundred persons: more than that number have assembled in it on especial occasions. The roof is of teak-wood and covered with tiles; but within, has an arched ceiling of boards, the centre of which is nearly nineteen feet from the floor, which is also of teak-wood.

The lower apartments are dry and commodious: the front one is used as a vestry; that to the left is occupied as the Depository of the Madras Religious Tract Society; that on the right is used for committee and class meetings.

The small building to the right of the chapel is the place formerly used as such, and which has since undergone some improvements and alterations, and continues to be valuable for Portuguese and Tamul preaching, and for day and Sunday schools, both English and native.

The chapel was opened on the 25th of April, 1822. On this occasion a lively and extensive interest was excited among our friends. Before the hour appointed, the chapel was quite filled, and in the congregation we had the pleasure to recognise many Missionaries of other Societies, either resident in Madras or occasionally visiting it: about four hundred persons found room, but a great number had to return from the door, without gaining admittance.

I commenced the service by giving out the hymn beginning with, "Jesu, we look to thee," &c.: the Rev. C. Loveless, of the London Society, then read the Liturgy and appropriate lessons: the Rev. C. Traveller, of the same Society, next offered up an extemporary prayer; and Mr. Lynch preached an appropriate and impressive sermon on Matt. xviii. 20, "Where two or three are gathered together in my name, there am I in the midst of them." After sermon the Rev. T. Nicholson prayed, and gave an address, stating the expense of the building and the amount of the contributions already made, and urging the necessity of further exertions; while he spoke we made the collection, which amounted to about £40. sterling. Mr. Erskine then offered up a prayer and concluded the service.

Thus was another house dedicated to the service of the living God, in the midst of a heathen and idolatrous population: it is the largest Wesleyan Chapel yet erected in Continental India.

It was an interesting occasion to ourselves and our society, and was the means of increasing the favourable opinion already existing in Madras with regard to our Mission. In a short time afterwards, we were invited to erect another chapel in a different quarter of Madras, by two gentlemen who would have subscribed liberally; but our hands were already full; we had occupied more ground than we had strength to cultivate to our own satisfaction, and however desirous of enlarging our sphere of labour, we were under the necessity of giving a refusal.

In the beginning of May Mr. Erskine left us, to proceed to Calcutta, from whence he embarked for New South Wales, having waited in vain at Madras for several months, for a vessel direct to that part of the world. His labours had been very acceptable to our congregations, and a great relief to us; and by his departure, the full work of the station devolved upon Mr. Lynch and myself.

The assistant, who had formerly been very serviceable in Madras, as interpreter and superintendent of schools, having returned to Ceylon his native place, it rested with me to conduct the Tamul services entirely, and fill up all our engagements among the natives.

I was still under the necessity of *writing* my Tamul sermons; my plan was to compose four or six pages daily: a learned brahmin attended me early in the morning and corrected what I had written, of which I had then to make a fair copy, and to prepare another portion for correction on the following morning. I thus found the composition and transcribing of one sermon in Tamul per week, as much as I could accomplish in addition to my other numerous engagements.

But unequal as we had felt our numbers and strength to the work before us, they were now to suffer a diminution. The hopes, which had been indulged, of the recovery of Mr. Close, by his removal to Negapatam, were severely disappointed; he never regained the vigour he had lost by his zealous labours in the sultry climate of Madras. His favourite boy died in Negapatam, soon after their arrival there; Mrs. Close sustained considerable injury by being thrown out of a gig; and notwithstanding the advantages of relaxation, and the society and affectionate attentions of our excellent friends in Negapatam, Mr. Close's health continued to decline, till it was declared necessary for him to leave the country. He accordingly came up with his family to Madras in July, to embark either for the Cape of Good Hope, or England. Here their afflictions were increased by the sickness and death of their only surviving child. Of their Madras friends who visited them, during their stay with us at the Mission House, none, I believe, departed, without shedding tears of christian sympathy, over the afflictions and altered appearance of Mr. and Mrs. Close.

The comparative claims of Negapatam and Bangalore

now became matter of serious deliberation; for we were reduced to the painful necessity of giving up one of those stations, at least for a time. The society already formed in Negapatam, and the prospect of immediate and extensive usefulness, especially among the Dutch and Portuguese population, gave that station a character of considerable importance. It had also been occupied by us previously to Bangalore, and was not the residence of Missionaries of any other religious body. By the influence of our excellent friend J. Cotton, Esq., an allowance had been obtained from Government of about £100. *per annum* for the performance of chaplain's duty by our Missionaries in Negapatam; which, being a considerable contribution to our General Fund, ought not to be forfeited without due consideration.

It was with great reluctance I gave my consent to the temporary abandonment of our Mission in Bangalore; but there appeared no alternative. Soon after the embarkation for England of Mr. and Mrs. Close in the commencement of August, Mr. and Mrs. Mowat came down from Bangalore, and proceeded to Negapatam.

Meantime we had pleasing indications of success and of the divine blessing on our labours, in various quarters of the extensive circuit of Madras.

A favourable opening presented itself in St. Thomè, a large and populous neighbourhood on the sea side, about one mile south of the Mission House. This place has a large heathen temple, whose annual feast is attended by many thousands of strangers, as well as by its own native inhabitants, who are very numerous, and have among them a considerable appearance of wealth and respectability. The descendants of the Portuguese, who about two hundred years ago, occupied St. Thomè as their chief station in this part of India, are numerous also: many Indo-Britons reside there, sufficient to form a good English congregation; of these, some had occasionally attended our English services in

Royapettah; and in the hot season a great number of invalid or convalescent European visitors resort to St. Thomè, to enjoy the advantages of its pleasant situation and salubrious air.

The remains of the old Portuguese fort are still to be seen on the beach; and, hard by, is the Romish cathedral, a building of considerable magnitude, with extensive premises adjoining connected with the establishment; consisting of the palace, or residence of the Portuguese Bishop, who receives his appointment from Goa, and accommodations for the priests and students.

Adjoining the east end of the cathedral is a small chapel, similar in outward appearance to a heathen temple; the tradition concerning it is, that it was formerly a heathen temple, but was granted by the native prince of Mielapoor (the Tamul name of St. Thomè) to St. Thomas the Apostle; who is said to have preached the Gospel in India, to have suffered martyrdom in this neighbourhood, and to have been interred in this chapel. When I entered the chapel on one occasion, the reputed grave of the Apostle was shewn to me, being a deep and wide excavation having its entrance within the chapel: the excavation has been occasioned by the holy earth having been from time immemorial taken away in small quantities, to preserve voyagers from storm and shipwreck, and to answer other purposes of superstition.

A poor fisherman of St. Thomè, who, though the son of an Englishman, lived among the natives and had a native wife, constantly brought his family to our Tamul services in Royapettah, and was a member of our native class. His wife was now a member also, but had formerly been a Roman Catholic. A circumstance which occurred before she became a Protestant, will serve to mark the character of her husband, and the view he took of Popery. She was desirous of attending the annual Romish festival in Pulicat, twenty-

five miles north of Madras; her husband acceded and resolved to accompany her. When they set out on their journey, which, as they were foot-travellers, would occupy them two days in going and two in returning, he persisted in leaving his hat behind him, and walked bareheaded. When questioned as to his reasons, he said he knew well that when they entered the church at the end of their journey, he should be required to take off his hat, and rather than uncover his head on entering a place of idolatrous worship, he preferred making the whole journey bareheaded!

This person, though not able to read himself, sent his children to our schools; and invited a few of his neighbours to hear the reading of the scriptures and prayer at his own house: the number of this evening assembly increased, and he erected a *pandal* for their accomodation.

About the same time, he pressed a respectable inhabitant of St. Thomè to attend our English preaching. This gentleman, though born in India, had enjoyed many advantages, having received a classical education at Harrow school. He began to attend our preaching early in April, and became for some time an altered character. He occasionally attended the English class, and expressed his surprise, that religious instruction should have enabled persons who had received so little education, to speak on divine subjects with an ease and propriety to which he found himself inadequate.

He invited us to make use of one of his houses in St. Thomè as a chapel. We gladly embraced the offer; and commenced our regular services there, on the evening of Wednesday, the 28th of August, 1822.

At a few hours notice an assembly of more than two hundred persons of various descriptions, but chiefly natives, was collected. Mr. Lynch commenced with prayer and an address of about quarter of an hour in English. I then

addressed the congregation in Tamul, on the great objects we had in view, and concluded by prayer in the same language. We regularly continued a stated service of the same kind for several weeks, and saw some fruit of our labours in the increase of our Royapettah congregation, and in the number of heathens, and others equally ignorant, brought under the sound of the word of God.

At length it was found advisable to have the English and native services separate from each other. It was proposed to us to purchase the premises we had occupied, which, though the situation was rather obscure, were the best we could expect till our means should be enlarged. The poor but zealous man, before mentioned, solicited and obtained subscriptions from the poor as well as from the rich: the house was purchased and altered for the purposes of public worship. Regular English service has been ever since held in it twice or thrice each week; and Tamul and Portuguese sermons have been occasionally preached in it to attentive congregations. Two schools, one English and the other Tamul, were established, and an English society was formed. The house, thus converted to a chapel, has been found incommodious for the English congregation, and from the increasing interest lately exhibited by our friends in that neighbourhood, I have no doubt that if they had a little encouragement from England, they would exert themselves to raise a building more suitable to the sacred purpose, and better adapted to the character of the place.

One evening, about this time, passing along the road, near our house, my notice was attracted by an immense assemblage of people, and preparations for the feast at which certain devotees swing on hooks thrust into the muscles of the back. On this occasion none came forward to swing, but a poor sheep was made to act as substitute. This absurd and painful ceremony is chiefly observed by

the lower classes, and is generally practised in consequence of vows made in time of danger, or for the obtaining of some desired object.

In the month of September, Mr. Stead from Jaffna paid us a visit in Madras, and by his seasonable assistance, in some measure lessened our toil, and enabled us to extend our sphere of exertion. My increased familiarity with Tamul now enabled me to begin delivering sermons extemporarily; I commenced out-door preaching in the villages and roads, and distributed many tracts among the natives. The Cholera Morbus, which raged dreadfully at this time, seemed to have the effect of awakening the attention of the people to those subjects which related to God and to eternity. But in the mass of human beings around us, our utmost endeavours seemed to be as insufficient to produce a general influence, as a pebble dropt into the ocean would be, to produce an agitation of the whole. An oppressive conviction to this effect is, I believe, felt by every Missionary scattered throughout the vast population of India: but their faith regards the promises and the prophetic declarations of God; and their hope is turned to the land of their nativity, for a supply of more labourers to enter into the harvest.

About the end of the year, at the request of the Madras Religious Tract Society, I engaged in re-translating into Tamul, considerable part of a large tract by the late Mr. Nicholson, "On the Truth of Christianity proved by the Resurrection of Christ:" the larger portion of the fair copy he had prepared for the press having been unfortunately lost. I made also a translation of the Rules of our Society; and of the Account of Mr. Wesley and the Rise of Methodism, contained in the tract of the Rev. V. Ward, entitled, "Facts," &c., to which I added the View of the doctrines of Methodism contained in the same book, making those omissions and alterations required by the

different circumstances of our people in Madras, for whose use and information the translation was designed.

In December, Mr. Lynch paid a visit to Chittoor, leaving Mr. Stead with me in Madras. We laboured with much comfort and harmony in our studies as well as in our public engagements; and had reason to believe that the divine blessing accompanied our exertions. Mr. Stead found in Madras books and various assistances for advancement in the knowledge of the language, he had not been able to obtain in Ceylon, and shewed how he regarded them, by the industrious application with which he improved the opportunities afforded to him.

On the last day of the month, Mr. Lynch returned from Chittoor. We closed the year 1822 and commenced the New Year, in our chapel in Black Town; where a large congregation assembled to be present at the interesting services connected with what is called a Watch-night, a service peculiar to the Methodists, but exceedingly suitable to the occasion, and to the feelings of the sincere Christian at such a time.

CHAPTER XII.

1822 AND 1823.

Tamul Teachers—Rámáyanam—Robertus de Nobili—A'tma Nirnyam — Nyāna Ubadhēsam — Beschi — Védhiar Ozhuccam—Vedha Vilaccam—Extracts Translated—Tamul Church History—Tēmbāvani—Translations.

The brahmin I had employed as Tamul teacher being a Moonshee of the College, was soon promoted to a higher

class, and received engagements which removed him from the neighbourhood, and prevented his further attendance on me except as an occasional visitor. I subsequently engaged three or four other Moonshees, of whom some notice may be introduced in its proper place; and during the whole of my residence in Madras, always considered it necessary to have a learned native assistant, on whom, though not wholly employed by me, I could rely for help in any difficulties occurring in Tamul reading or composition.

A friendly intercourse with some of the chief Moonshees of the College was highly valued by me. Among other advantages accruing from it, was the obtaining copies of rare and valuable books, which probably I should not otherwise have met with.

One of the first books in my course of Tamul reading in Madras, was part of the *Rāmāyanam*, one of the eighteen *Purānas*, or Sacred Histories of the Hindoos; its chief subjects are the exploits of *Rāma*, whose worship and festival I before mentioned, (Chapter vii.) and whose history is adorned with fables too extravagant, I should have thought, even for an eastern imagination, and with mysticisms sufficiently abstruse, to exercise and satisfy the acutest metaphysician, ancient or modern.

I fell in also with some of the works of Robertus de Nobili, the first Jesuit Missionary who penetrated into India. He established himself in the kingdom of Madura in the commencement of the seventeenth century, and was successful in proselyting great numbers of the natives. From the number of Sanscrit terms occurring in his writings, it would appear that he was well acquainted with that tongue, as well as with the Tamul language. He translated the Romish Liturgy as it is still used in the native churches, and entitled *Mantramālei*, or Garland of Prayers. A work called *Atma Nirnyam*, or The Determination of the Soul, by the same author, is a valuable book;

I had a copy of it neatly transcribed, which formed a small quarto of nearly a thousand pages. In this work, which is almost free from the peculiarities of popery, the author shews himself an acute disputant and metaphysician. In treating on the origin and nature of the soul of man, he successfully and ingeniously exposes the fallacy of the various opinions, held by the different sects of Hindoos with regard to the soul; such as, That the soul is God—that it is from eternity—that it is matter—that it dies with the body—that it transmigrates from one body to another—that there is no difference between the human soul and the souls of beasts, &c. On the two last points his arguments are particularly ingenious, and well calculated to strike and convince the mind of a Hindoo. The statement of Hindoo doctrines and authorities thus elicited, and the refutation of them advanced and enforced in the peculiar style of Hindoo argumentation, make the book valuable, and worthy of being possessed and perused by every Tamul Missionary.

But his most famous work is entitled *Nyāna ubadhēsam*, and consists of a course of lectures on Theology, in a style peculiarly his own and evidently displaying the hand of a master. Two extracts from it, with a translation annexed, are given by Mr. Ellis in his translation and commentary on the Kural, page 26, 28. It was, I believe, from the publication of this work, that Robertus de Nobili was styled by the natives, *Tatwa-bōdhaca-swâmi*, or the Teacher of the Divine Attributes.

I perused also with much interest the works of a still more celebrated Indo-European author, C. J. Beschi, another Italian Jesuit, who came to India about the commencement of the eighteenth century. His name is familiar to Oriental scholars, from two excellent Grammars of the dialects of the Tamul language, written by him in Latin, and since translated into English; by use of which, the servants of Government, and Missionaries have found

the Tamul language of comparatively easy acquisition. But he is known to the Hindoos by the name of *Veera-mā-muni*, *Veera* being a translation of his christian name Constantine, and *mā-muni*, honorary additions, signifying The great holy person: his chief works in Tamul are the *Saduragrădhi*, or a Dictionary of the Tamul language in four parts; *Tonnool Vilaccam*, a Grammar of high Tamul; *Védhiar Ozhuccam*, Rule for Catechists or Instructions for teachers of religion; *Védha Vilaccam*, Illustration of Religion, being a clever attempt at an exposure and refutation of Protestantism, then spreading by the labours of the Missionaries of Tranquebar; and *Tembăvani*, The Unfading Garland, an immense poem embracing the History of the Old and New Testaments and innumerable Romish legends.

These works are all admirably performed, and regarded only as literature, are invaluable; they deserve to be considered models of composition; and as such to be attentively read, and to form part of the library of all who wish to excel in Tamul. I wish I could speak so favourably of the tenets enforced in them, and the effect they have produced and must continue to produce on the minds of the people; they are the favourite literature of the Roman Catholic natives.

Next to the Grammar and the Dictionary, the most unexceptionable of the writings of Beschi is the *Védhiar Ozhuccam*, or Rule for Catechists: it contains clear definitions, offers powerful motives, and presents affecting appeals, with regard to the work of this class of teachers. It is divided into twenty chapters. The first chapter treats Of the nature of the office of Catechists; the second, Of its importance; the third, Of its universal obligation; the fourth, Of the preparation to the office; the fifth, Of the the necessity of self-government in those who would save others; the sixth, Of caring for others in order to self-preservation; the seventh chapter shews that The first

means for the salvation of others is personal piety; the eighth, The second means is prayer; the ninth, The third means is desire; the tenth chapter presents Motives to quicken a desire for the salvation of others; the eleventh treats on Self-diffidence and entire reliance on God in the execution of the office; the twelfth, On regarding the souls and not the outward condition of men; the thirteenth, On shewing love to others; the fourteenth, On shewing no desire for the wealth of others; the fifteenth, On regarding the proprieties of time and place; the sixteenth, On yielding to others in order to win them; the seventeenth, On not giving way to discouragement from want of success; the eighteenth, On unity among themselves; the nineteenth, On helps to the office of Catechist; the twentieth is an Exhortation to attention to these instructions. The whole concludes with questions and assistances for self-examination with regard to Duty towards God, Personal piety, Family Religion, Duty towards ministers, Duty towards the church, Duty towards the heathen, Duty towards dying persons, Duty with regard to hinderances in the performance of the office; and a number of pithy proverbs to be fastened on the memory. *

The *Védha Vilaccam*, or Illustration of Religion, by the same author, is of a very different character. In attempting to refute Protestantism, he pays no regard to truth or candour, and so colours even the facts which he adduces, as to make them produce a contrary impression to that which would be made if they were fairly told.

The first chapter treats on the Rise of Protestantism, and foully calumniates the character and doctrines of Luther and his coadjutors: the second chapter recounts the Divisions in the Protestant church; the third defends the Worship of saints; the fourth, the Worship of the Virgin

* My copy of this work is beautifully written on *olas* or palmyra leaves.

Mary; the fifth asserts the Antiquity of such worship; the sixth defends the Worship of images; the seventh asserts the Antiquity of such worship; the eighth, is on the Decrees of the church; the ninth, on the Infallibility of the church; the tenth asserts that the Romish church is the only true church; the eleventh is On Purgatory; the twelfth, On the Sacraments generally; the thirteenth, On the Sacraments particularly; the fourteenth, On Transubstantiation; the fifteenth, On the sacrifice of the Mass; the sixteenth, On the Holy Scriptures; the seventeenth, On the miracles of the church; the eighteenth, Confirmation of what had been advanced; the work concludes with a Confession of Faith on the principles defended in it.

The spirit, style, and doctrines of the work may be gathered from the following extracts; the first is a translation of the thirty-third paragraph of the book, being the sixth of the fourth chapter. After commenting on the answer of our Lord to the woman who exclaimed, "Blessed is the womb that bare thee," &c. Luke xi. ch. 27. 28. v., he thus proceeds:

"If what has here been advanced be considered, the well informed will neither think nor affirm that the Lord Jesus disapproved of the praise ascribed by the woman to the divine mother, or forbad that she should be worshipped and praised, but rather that he approved and commended it; though to a person who has lost his senses it may appear the contrary. Let us therefore unite with that spiritually enlightened woman, in praising the heavenly divine mother, that we may turn back the darts which those adversaries, the heretics, have hurled at the divine mother, and that we may pain the wounded minds of those who have already suffered a defeat. Let us say, Hail! womb that bare the God-man! Hail, womb that gave fruit not destructive of the flowers of virginity! Hail, breasts that poured nectar to the Instructer of every soul! Hail, thou

who embodied the Immaterial, to rejoice our eyes! Hail, thou who supplied the blood that was shed for our salvation! Hail, Queen of the inhabitants of heaven! Hail, Strength to the weak! Hail, Beauty of the heavenly world! Hail, Life of the earthly world! Hail, Mistress of the fiery world! Hail, Splendour, displaying religion! Hail, Sea of grace, preserving the soul! Hail, Medicine, healing disease! Light, dispelling darkness! Joy, assuaging grief! Shore of heaven! Help of earth! Diamond of grace! Life! Nectar! Grace! Hail, Mother universally praised! Hail, Mother, worthy of universal praise! Hail, Mother, heavenly and divine! Hail, Heroine, feared by heretics! Hail, O Bountiful, hated by heretics! Hail, Queen, who shalt destroy heretics! Hail!"

The next extract I shall make, is the conclusion of the work, headed thus:

A CONFESSION OF FAITH, BEING THE SUM OF THE ILLUSTRATION OF RELIGION.

"Some say that Annam," (the fabled swan of the Hindoos,) "separating milk from the water by which it has been adulterated, drinks pure unmingled milk. This must be difficult, but is it not much more difficult, to separate the falsehood which has been mingled with true religion, by various sorts of heretics, and to receive the divine mysteries without adulteration? Knowing this, and that we may save the soul that has taken poison mingled with milk, we have laboured thus far, in this work, to refute all the adulterating falsehoods of heretics, especially those of the present day; as though we presented to you and poured sweet nectar from a golden dish, we have exhibited to you unmixed, the divine mysteries which are to be believed. All that we have here so diffusely written, the Council assembled in Trent, in the days of Luther, exhibited briefly in a confession of faith to be repeated by all. We therefore now render it for you

into Tamul, as an abridgement of what we have advanced, and as a divine form of faith prescribed by that Council, to be received by all who are desirous of salvation. Let every one esteem this, the form of his faith, and repeat it often during life; but especially in the hour of death, if it be possible, let him repeat it with entire devotion of mind. It is as follows:—'I —— believe with a firm faith all the divine mysteries contained in the articles of the belief of holy Roman church: that is, I heartily receive all the observances and commands observed in the Holy church, and that have been handed down by tradition from generation to generation, from the days of the Apostles. Moreover, I receive as the Holy church receives, the seventy-two books, as Scripture; and as it belongs only to the Holy church to interpret Scripture, I receive also the interpretation given by the Holy church. I receive the interpretation of the divine mysteries, given by the agreement of the doctors of the Holy church; and I never at any time give any other interpretation. Moreover, I do firmly believe that there are seven Sacraments, ordained by our Lord Jesus Christ, necessary to the salvation of man, though all are not necessary to each person; and that they are these: Baptism, Confirmation, the Lord's Supper, Penance, Extreme Unction, Holy Orders, Matrimony; that they communicate grace, and that these three, Baptism, Confirmation, and Holy Orders, cannot be repeated without sin. I accord that the whole manner observed by the holy Roman universal church, in administering the seven Sacraments, is good. Without any reservation, I receive all that was taught and established by the holy Council of Trent, on the subject of original sin, and the forgiveness of sins. Moreover, I affirm that in the sacrifice of the Mass there is a true sacrifice offered to God for the quick and the dead; and that in the Lord's Supper there are not signs, but truly the body and blood, and soul,

and divine nature, of our Lord Jesus Christ; that the nature of the bread perishes and becomes his body, that the nature of the wine perishes and becomes his blood, and that there is a transmutation according to the doctrine of the holy Catholic church; and that though the properties of the bread only be received, or the properties of the wine only be received, the Lord Jesus is entirely received, and there is a perfect Sacrament. I firmly believe in purgatory, and that the prayers and the alms of the Holy church are beneficial to the souls there detained. I also affirm, without doubting, that it is right to worship and to pray to the saints that are in heaven with the Lord Jesus, and that they intercede for us with God,—and to worship their holy relics; and that it is right to set up images of Jesus Christ, and of the ever holy Virgin, the Divine Mother, and of other saints in heaven, and to worship them in a suitable manner. I certainly affirm that the Lord Jesus gave power to the Holy church to establish a fund of merit, and that great benefit doth accrue to all within the pale of the Holy church from the merits thus established. I am certain that the universal, Catholic, Roman holy church, is the mother of the Holy church spread throughout the world, and the head church to instruct all others; and receive, that the Holy Pope, reigning in the city of Rome, being the regular successor of the chief Apostle, St. Peter, is the head of the Holy Church, and in the place of the Lord Jesus; and I swear that I will submit to him, and obey all his commands. Moreover, I heartily and without any doubt receive all that has been taught and established in general councils and in other decrees of the Holy church, and especially in the decrees of the council assembled in Trent. And like as the Holy church has detested, rejected, and cursed every thing contrary to this, and the evil systems of all heretics, I also do detest, reject, and curse them. And because there is no salvation to any but to such as thus

believe, as I receive in my mind, and firmly declare and confess by my mouth, this universal faith necessary to all, I do promise to God, and swear that by the help of God I will receive it in my mind, and declare it by my mouth even to death, without diminishing or altering, and will labour according to my power, that all who are under me may receive, affirm, and teach the same: so let God and his Holy Gospels be my help.'

"The confession of faith, the sum of the Illustration of Religion is ended."

The book then closes with the particulars of the place, date and quantity of the composition and the author's name. It is dated 1728.

I have both laughed and wept when perusing this book: the ridiculous falsehoods and misstatements advanced in it, cannot but provoke a smile; but the peculiar excellence of its style, and the want of other information on the part of those to whom it is addressed, give it a force and influence among the natives over which I could not but mourn.

The publication of a Church History in Tamul, an octavo volume of more than three hundred pages, by the Missionaries of Tranquebar, afforded perhaps the most suitable answer this work could receive; I was told at Tranquebar, that a copy of that history was sent to Beschi and he never ventured to impugn its statements.

An analysis of Beschi's great work, the *Tēmbāvani*, or Unfading Garland, would be more than could be entered upon here. He professes this poem to be a translation from the work of a holy woman called Mary of Agirth; but its perfectly Tamul style and matter prove this to be a mere pretence.

In his Grammar of high Tamul, speaking of this kind of poem, which has by some been denominated Epic, he he says, "*Attamen quas Latini tradunt Poematum regulas non observant, &c.* "In these compositions, they do not

follow the rules prescribed by Latin critics; they generally take up the narrative or fable *ab ovo*, at the beginning. It is also an invariable rule, after the invocation, and the statement of the subject, to open the poem with a description of the hero's country, and the capital where he is supposed to have reigned or flourished; and these are represented in the most favourable colours; not such as they are believed to have been, but such as the poet chooses to describe them. In this description the rains which descend upon the mountains, the streams which flow from them, and the consequent fertility of the country, never fail to have their place." *

Of this poetical licence he has availed himself to the full extent, in the composition of *Tembavani*. It was intended to supply the place of a translation of the Holy Scriptures; but every doctrine, fact, and superadded legend, is so accommodated to the notions and circumstances of the Hindoos, that the whole might be supposed to have been the composition of a native, who had never set his foot beyond the boundaries of his own country; and whilst it recognises many important and sublime truths, it has a tendency, at the same time, to confirm and establish innumerable errors.

The hero of the poem is Joseph, the reputed father of our Lord. The particulars of his life, and those of the life of the Blessed Virgin, are recounted with pretended accuracy; and innumerable miracles are feigned, to heighten the interest. The colouring given to the facts of the extraordinary birth and infancy of the Divine Redeemer, must shock any one who has tasted the simplicity of the Gospel history; and is calculated to reduce it, in the estimation of the Hindoos, to the rank of one of their own mythological fables. The Old Testament History, both

* Babington's Translation, p. 112.

canonical and apochryphal, with many fabled particularities, is related to the holy family, on the occasion of the flight into Egypt and the return, chiefly by angels supposed to attend on the infant Saviour. The New Testament History and the legends of the Romish church, are given in the form of prophecy, to satisfy the inquiring mind of Joseph before his death.

As a specimen of the style, we select a few verses out of the second Canto, relating to Jerusalem, to the description of which city the whole of the Canto is devoted.

"This *city* from its universal advantages, may be compared to religion; from the brightness of its ornaments, may be compared to day; from its extent, it may be compared to the world; from the keeping of its walls, it may be compared to a pure virgin; from its crowded state, it may be compared to the sea; to its enemies, it may be compared to the anger of saints; for goodness, it may be compared to heaven, and heaven may be compared to this city.

"Like as the great sea surrounds the golden world (earth) so was the beauty of the wide *moat* varying its bright waves, and surrounding the walls, (of Jerusalem,) which shone like a multitude of the solar rays, rose like a mountain to the water of the clouds and pierced the sky.

"This extensive *moat* at the foot of the heaven-reaching walls, seemed like a silver shackle to detain the beauteous city on the sea-girt earth, for fear it should esteem the earth an unsuitable situation, and ascend to heaven as a more appropriate place.

"This *moat* was deep as the deeply-rooted affection of the great; the green weeds in it played on its surface unstable as the affection of the mean; and the lotus outshone by the beauty of the damsels, could not stay within the city, but here opened its tender leaves and breathed its fragrance.

"There, were swarms of contending crocodiles, shewing teeth sharp as a sword, and curved like the fair new moon, opening their fleshy mouths, and flashing fire from their eyes, as though the moat had formerly been deepened to hell, and the demons lying there had assumed and wandered about in a terrifying form.

"The beauty of the golden *walls*, was as though the ever-fair earth on a day of rejoicing, had put on a crown of pure and radiant gold; they were no more to be surprised than the temper of holy men, who are filled with goodness beyond desire, and who keep their minds.

"As the golden mountain is surrounded by clouds, the city surrounded by a wall enclosing all wealth within it, had a *gate* which when opened was as though the earth had opened a casket, in which all its treasures had been collected with a desire to display them for universal advantage."

The remaining part of the description is equally imaginative; designed to please the fancy of a Hindoo rather than to convey a knowledge of facts.

The following extract will exhibit the method in which *doctrine* is inculcated in the Tembavani—the two first verses are represented as the words of the Saviour, addressed to Joseph—the third contains Joseph's reply.

"Embarking on the ship of true renunciation of the world, and setting up therein the tall mast of strong determination, spreading the two broad sails of devotion and godly fear, whilst the breeze of the excellent gifts of God blows upon them, the pilot of unceasing meditation steering them through the sea of this sinful world, they shall reach the desired haven of eternal bliss.

"But whilst the ship of renunciation thus sails along, some, by corruption of the penance they had commenced, will sink into the sea of sin and perish as though by the upsetting of the vessel: some among them (one or two

only,) seizing with earnestness the raft of repentance and floating in a sea of tears, directing their course straight forward, shall obtain the joys of heaven. Thus although it is difficult rightly to perform penance, it is far more difficult for those who leave off that which they had commenced to reach the shores of heaven.

"Joseph, the possessor of the branch which blossomed with honey-dropping flowers, attended to all the divine Son uttered; and by the mouth of his ear drinking in the nectar poured from the vessel of truth, thus replied: We may consider the wicked like to an unbaked earthen vessel, which when broken it is easy to join again, and to bake in the furnace of penance; but as it is impossible to join again a vessel broken after it is once baked, so it is most difficult for those who have left off to be penitent to be restored."

Amazing ingenuity, indefatigable industry, and the zeal of a mind worthy of a better cause, may be traced in every page of this work; it is so extensive as to form two large and closely written quarto volumes. As a literary composition, and as an amusing book, it is invaluable: but when regarded as the masterpiece of the most celebrated Romish writer that has appeared among the Hindoos, and as the best information as to Scripture History and doctrine, supplied to them by the talented men sent from Rome for their evangelization, it conveys a revolting but correct idea of the regard to expediency, rather than to truth, and to the inclinations of their converts rather than to their best interests, shewn by that body, whose exertions and successes were for a time the astonishment of Europe.

CHAPTER XIII.

JANUARY TO JUNE, 1823.

District Meeting—Journey of Messrs. Lynch and Stead—Chapel at Trichinopoly—Baptism of two adults—Union of Missionaries—Death of Mr. Aylward—Portuguese language—Native schools—Land wind—Journey to Wallajahbad—Serapanumchairy—Engagements among the British soldiers and natives—Return—Missionary Anniversary.

Before the middle of January, 1823, Messrs. Lynch and Stead set out on their journey to attend the Annual District Meeting, about to be held in Jaffna.

They travelled on horseback down the coast, as far as Negapatam. From thence they visited Trichinoply, for the purpose of opening a small chapel erected in the Cantonment of that place by the exertions of the religious soldiers of H. M. Royal Regiment, about forty in number, who were kindly assisted and encouraged by the excellent chaplain, the late Rev. Mr. Bankes, and many of the officers of the station.

On their return from Trichinopoly to Negapatam, their embarkation for Jaffna was delayed several days by the dangerous illness of Mr. Lynch, whose exertions and exposure in preaching and travelling, had brought on a severe attack of fever. On his recovery he proceeded to Jaffna. The result of the arrangements of the meeting was, that Mr. Stead was appointed to Batticaloa, on the Island of Ceylon, and Mr. Lynch and myself to Madras, without the additional help we had hoped to obtain.

Meantime, the whole labour of the station devolved upon me for more than two months. I have since sometimes wondered, how I bore the fatigue of three services every Sunday, and of similar engagements every evening in the week. I was under the necessity of devoting all my time to the work, but never experienced more pleasure in its performance.

On Sunday the 16th of February, at seven o'clock in the morning, I conducted English service in the Black Town chapel; returned to Royapettah, and at ten commenced the Tamul service, in the course of which I read prayers, baptized two adult natives and two children, married a native couple, preached in Tamul, and administered the Lord's Supper to the native members of the society. At seven in the evening I preached again in English and celebrated the sacramental service with the English society.

The two adults whom I baptised on that day, had been brought for that purpose from Ellichpoor, nearly eight hundred miles from Madras, by a family of our Christian natives, who had been there in the service of an English gentleman, and now attended him on a visit to Madras. This is one of many instances, in which our people, scattered through the country by their temporal occupations, have given us proofs on their return, that they had not forgotten, during their absence, the spiritual interests of themselves and others.

Before Mr. Lynch's return to Madras, I received occasional assistance in the English services from the Missionaries of the London Society; the Rev. William Sawyer, of the Church Mission, also offered me the help of one of his native Assistants. The union of spirit and affection generally exhibited in Madras by the Missionaries of the different societies, whilst it is quite compatible with a conscientious preference for their own religious communions, affords a pleasing proof of their Christian temper as well as zeal, and

has often been to each other a rich source of gratification and comfort.

In the month of April, we sustained a serious loss by the death of Mr. Aylward, a young man employed in one of the Government offices, who for several years had given us his assistance as a local preacher and class leader. He had been particularly useful to the military part of our congregations, both in the Fort and at St. Thomas's Mount, and in diligently maintaining a religious correspondence with those members of our society who had been removed to distant parts of the country.

Being now, by the degree of proficiency I had attained, relieved from the necessity of constant attention to the study of Tamul, in the months of April and May, I employed a teacher of the Portuguese language; and by a little application, gained a colloquial knowledge of that tongue, in the corrupt form in which it is used in India, and translated and composed in it a number of sermons, in hope of finding some opportunities of usefulness among that part of the Portuguese population, whose knowledge of English was not sufficient to enable them to profit by our English services.

Though it was not till subsequent to this period, that we commenced public preaching in Portuguese in the neighbourhood of Madras, I found my new acquisition of immediate advantage in my daily intercourse with the people. The language, as it is commonly spoken, can afford no literary pleasure; it is calculated rather to excite a degree of disgust; but as a means of conveying spiritual instruction to many hundreds who are otherwise inaccessible to a Missionary, it is well worth the trifling labour necessary to acquire it.

On the 19th of May I assembled our Mission schools in the chapel of Royapettah, for the purpose of a public examination. The circumstance of their being at several miles distance from each other, had hitherto deterred us

from bringing them together; but thinking it would promote the general interest, and by creating some degree of emulation, rouse both masters and children to greater activity, I devoted this day to that purpose, and presented cloths and books as an encouragement and reward to the most deserving of the children. Amongst them were a few native girls, whose docility and improvement were remarkable, and made us regret that we had at that time neither means nor suitable teachers, to attempt even one separate school for native female education.

These difficulties no longer exist to the same extent; the education of Hindoo females has become a subject of great interest with the Christian public; and the increasing number of those who have been thus educated, is lessening the difficulty of obtaining persons competent to teach, and diminishing the prejudice which still exists in India against females being instructed at all.

The month of May is reckoned in India the hottest in the year; the wind from the west, called at Madras, "the land wind," blows hot and dry, and sometimes prevails a considerable time without intermission day or night; whilst the Thermometer ranges from 90° to upwards of 100° in the shade. The season is usually rendered more tolerable by the alternating of the sea breeze, which springs up towards evening, struggles against the land wind, and though sometimes overcome, generally prevails to a few miles inland, and, affording some mitigation of the heat, seems to refresh every thing that has life. Birds and cattle, as well as man, are sensible of its effects; its approach is often announced by the cawing of the crows, till then drooping their wings in the shade, and gasping for breath with their beaks wide open.

The land wind produces little effect on Europeans whose constitution is good; invalids are much exhausted by it, and are commonly removed to houses near the beach, for

the full benefit of the sea breeze. The most usual plan for mitigating the heat, is to fix over the open doors and windows, on the windward side of the house, mats of grass, or of the root of the cusa grass, which latter yields, when wet, an aromatic smell: natives are employed to throw water on these mats, and the hot wind passing through them occasions evaporation, and causes a delicious coolness in the air. I never adopted this method, and am doubtful whether it is suitable for persons whose avocations make it necessary frequently to leave the house thus cooled, and pass through an atmosphere of very different temperature.

The heat of this season had not been remarkably great, but it occasioned an indisposition which confined me to the house for some days. The prickly heat and biles, from which I suffered, were painful and disagreeable; but I recovered sooner than some of my friends who were laid up from the same cause.

In June I took a short journey, the chief object of which was to visit the society formed in His Majesty's 69th Regiment, then recently removed from Cannanore on the Malabar coast to Wallajahbad.

Wallajahbad is a military cantonment, about forty miles west of Madras, and is considered only a night's journey from that place for a palankeen with a full set of bearers.

I employed only six bearers on this journey, as I intended to make two or three stages of it, and to take the opportunity of conversing with the natives and distributing religious tracts.

On the 5th of the month, on my way to Wallajahbad, I proceeded to St. Thomas's Mount, and in the evening preached in the school-room; after supping with my hospitable friends there, I entered my palankeen, and travelled as far as Serapanumchairy, a small village about eighteen miles from the Mount.

As soon as I arrived, early in the morning, I had a small

congregation in a number of persons, who came to tell me of a man who had been attacked and died there of the Cholera Morbus on the preceding day. The subject of death led me to speak of the origin of death, and the remedies and hopes afforded by Christianity: I read to them a Tamul tract on the Last Judgment; they heard me attentively, and remained under the tree where I rested, till I desired them to leave me that I might take breakfast undisturbed. In the course of the day I was visited by many others; reading, conversation, and the distribution of tracts employed me till evening, and I was encouraged to hope that many of the people would remember the things they had heard.

At five o'clock in the morning of Saturday the 7th, I arrived at Wallajahbad; and whilst looking for some person to direct me, was met by Surgeon Gibson, who kindly invited me to his house, insisted on my company to breakfast whilst he sent for the leader of our society, and engaged me to breakfast with him every morning during my stay.

I waited on Major Leslie, the commanding officer of the 69th, who desired me to conduct divine service for the regiment on the following day; he had already directed an unoccupied part of the officers' quarters to be prepared for my accommodation. I preferred this arrangement, as it left me perfect master of my time, and more at liberty to pursue the objects of my Mission, than if I had been entertained by any private individual.

In the afternoon, according to previous engagement, I preached in Tamul, to a congregation of natives, chiefly the wives of English soldiers, professing Christianity, though few of them had heard the Gospel in their own language. They were very attentive, and some of them appeared much impressed; one of them said, that she feared she should laugh to hear an European preach in Tamul, but on the contrary, was cut to the heart by what she heard. They

were thankful when I promised to preach again to them at the same hour the next day.

In the evening more than sixty persons were present at an English prayer meeting: many of the soldiers took part in the service, and prayed with great fervency and propriety.

The sea breeze not reaching Wallajahbad, the night proved dreadfully hot, and I arose feverish and unrefreshed. It was Sunday; before sunrise the regiment was on parade, and formed into a square; seats for the women and children were provided within the square; the great drum was placed as a reading desk to support the Prayer-book and Bible; the band played church music; and thus, in the open air, I read prayers and preached to a large congregation of my military countrymen, including the officers of the regiment.

In the forenoon, I met the class, in which I found about forty members; and addressed an exhortation to a number of others who had requested permission to attend.

At three P. M. the natives assembled more numerously than the day before: several who appeared affected by the truth, gave us reason to believe by their subsequent conduct that the word had not been preached to them in vain.

Returning to my quarters, I was so overcome by the heat and fatigue, that I knew not what to do. I spread the palankeen mattress on the ground, and throwing myself upon it, requested to be left alone, but after trying to rest for two hours, did not feel much refreshed.

In the evening, I preached to the soldiers in a long narrow room they had engaged for their religious meetings: it was exceedingly crowded, and more than could hear, stood outside round the door and windows. The communicants, who remained at the celebration of the Lord's Supper after the conclusion of the evening service, quite filled the room: many others thought it hard they were not allowed to remain as spectators. It was a solemn and profitable season; and

especially so to many who, before that day, had never seen a Missionary of the society to which they belonged. I was myself much cheered and animated by the services of the evening.

Monday morning at seven o'clock, I again met the pious soldiers to take leave of them. In the course of the day I visited the Hospital, and found one of our society under severe affliction, but enjoying the consolations of the Gospel: many of the invalids were attentive while I read prayers and gave an exhortation. I visited an old native heathen who had requested the praying soldiers to make use of his bungalow to meet in: he had seen them engaged in reading or other devotional exercises, under the shade of trees in the neighbourhood; and, though he could not speak English, made them understand that they were welcome to his bungalow as a place for prayer. When I inquired into his motives, he said, he thought them pious men; that when they were engaged in worship, he used to attend, to pay his respects to their God, and then return again to his labour: when I asked where he thought their God was, he said, he supposed in the book, meaning the Bible, which he had seen them read attentively. He appeared pleased that I took some pains to inform him on the nature of Christianity, and thankfully received a few tracts.

This day I refused to baptize a child whose parents were living in concubinage; a crime too common in India, and which I am persuaded would be considerably checked, if all ministers would refuse baptism to the offspring, till the unlawful connexion should be dissolved, or the parents made man and wife by marriage. By constantly refusing to baptize such children, except on these conditions, I believe our Missionaries have, in some instances, remedied much evil, and promoted the comfort and improved the morals of many of our countrymen.

I entered the palankeen at sunset; my six bearers,

induced by the promise of an extra rupee, carried me to St. Thomas's Mount by the following morning, a journey of thirty-two miles. I rested there during the heat of the day, and reached home in the evening, a good deal fatigued, but thankful for the favourable openings presented to me in my excursion of the past five days.

Towards the end of June, we celebrated the fourth Anniversary of the Wesleyan Missionary Society in Madras; the Missionaries of the London Society, as on former similar occasions, kindly afforded us their valuable assistance; the collections amounted to about £30. sterling, being more than those of any former year; a good feeling was exhibited by the people, and in every department of our work we saw reason to hope for prosperity and increase.

CHAPTER XIV.

JULY, 1823.

Reasons for proposed Journey—The assistant, Mr. Kats—Re-opening of Chapel in St. Thomè—Missionary Meeting—Tripatoor—Mauveliveram—Ruins and Sculptures—Sadras—Bazaar—Boat—Fakeer and Sanniyasi—Cuddalore—Pandaram—Pilgrim—Coleroon—Tranquebar—Negapatam—Roman Catholics—Heathens—Difficulties and Means of Conversion of the Hindoos.

I NOW prepared for a Missionary excursion of some months through the interior of the country, for the purpose of visiting a number of small congregations, consisting of

English, Portuguese, and natives, who had rarely the opportunity of coming to Mission stations; and could seldom enjoy the privileges of the Christian church, except by the occasional visits of travelling Missionaries. The hope also of valuable opportunities of conversational intercourse with the heathen natives on the subject of religion, and of recommending Christianity to those who had never before heard of it, or were ignorant of its nature; of scattering more widely the seeds of knowledge and true religion, by the distribution of tracts and portions of the Holy Scriptures in the languages of the people; of enlarging my personal acquaintance with the country in general, and obtaining information on the comparative importance of different places, to which our attention as Missionaries had been directed, induced me the more readily to undertake this journey. It was considered also that my state of health rendered it necessary to relax for a time, from the confinement and labours of the Madras station.

Mr. Mowat, who was still at Negapatam, fully accorded with our views; and kindly consented to part for some time with his assistant, Mr. Kats, that he might come to Madras to attend to the native societies and congregations under Mr. Lynch's directions, during my absence; only urging, that in the course of my journey, I must visit Negapatam.

I was detained a few days after Mr. Kats's arrival, to be present at the re-opening of our place of worship at St. Thomè, which had been somewhat enlarged and beautified, and furnished with a pulpit and seats. One of the sermons on the day of re-opening was in Portuguese; and attracted an audience so considerable, as forcibly to shew the importance of establishing regular services in that language.

On Monday the 7th of July, 1823, I passed the day in conference with the Missionaries of our own and other societies, who afforded us the pleasure of their company at the Mission House in Royapettah; we went thence, in the

evening to the Monthly Missionary Prayer Meeting held in Black Town; we returned; and at midnight I entered my palankeen, and set out on my journey, reflecting on the innumerable advantages, both as to myself and my work, I had enjoyed since I arrived in Madras; and the solemn responsibilities devolving on me, from the character to be sustained and the work to be performed, whether dwelling among my brethren, or travelling as a Christian stranger through a heathen land.

On the following day, I found no protection from the heat in the choultry at Tripatoor, though it served to screen me from the direct rays of the sun: a severe pain in my head was the consequence; but I was not hindered from conversing with some natives who came to see me, and gladly received a few Tamul tracts. We resumed our journey in the evening, and proceeded to the neighbourhood of Mauveliveram.

Mauveliveram or or *Maha Bali pooram* (the city of the great Bali, one of the former monarchs of India, styled also *Bali Chakkra Varti*, or Bali, Lord of the Universe,) was once, it is said, a great and very populous city; but is now no more than a small village, inhabited chiefly by brahmins, who are here surrounded by monuments of the antiquity and influence of their system of superstition.

On Wednesday, as soon as day dawned, I walked from my resting place to look at these ancient remains, which have so often been described; and was soon surrounded by a number of brahmins, one of whom undertook to be my guide.

A little to the north-east of the village, is a Temple built of hewn stone, partially in ruins, its base being continually washed by the sea; which the brahmins told me, by a sudden eruption, had overwhelmed great part of this ancient capital. The form of this temple is pleasing to the eye; its numerous stories or steps lessen to the top, which

is surmounted by a fine black stone: its style differs much from that of the modern temples, and many of the sculptured figures on it, have much of the European feature, and are represented with bushy heads of hair.

To the south are scattered rocks, sculptured in the form of idol cars and temples, of no great height or extent, but displaying the marks of considerable labour and skill, and illustrating the wild mythology of the Hindoos.

One of the bas-relief sculptures, on the side of a rock entirely exposed, but in good preservation, is remarkable for the completeness of its idea, and execution: it is several yards high, its length may be two or three times its height. The subject is the penance of *Arjuna*, one of the ancient warriors, performed to obtain the *choolam* or trident, the all-powerful weapon of the god Siva. He is represented as standing with his hands joined over his head, his hair and beard grown long and shaggy, and his body wasted to the bone, by the long continued extremity of his penance. Heaven, earth and hell, are moved by his extraordinary perseverance. Siva stands beside him with the weapon in his hand; gods and goddesses are descending from heaven, various kinds of sublunary animals as well as man, are assembling, and demons are rising from the abyss, to witness the results. The symmetry and proportions of these figures are remarkably just; and the characters of many of them seemed to me to be well preserved.

There are inscriptions on some of the rocks, in a character not understood by any present inhabitant of the place; but which, I was told, had been pronounced to be of the ancient Cannada language, by some learned natives who had formerly visited Mauveliveram.

The appearance these sculptured rocks present at sea, has gained for them the name of the Seven Pagodas.

As Mauveliveram is only thirty-five miles from Madras, it is not unfrequently visited by parties of pleasure. Some of

its former visitants had been mindful of the interests of Christianity, for the brahmins were quite aware of the general subject of the tracts I presented to them. A present of a rupee gratified the brahmin who had acted as Cicerone; but I could not silence the clamours of the rest, who also wanted presents, but by reminding them how ill it became men professedly devoted to spiritual things, to be so anxious to obtain a little money.

My palankeen had followed me while I walked among the rocks; when I had seen all, I entered it and proceeded to Sadras; where, as on a former journey, I was kindly entertained by F. P. Regel, Esq. At four P. M. I preached in English, to a small, but attentive congregation; and in the evening conducted divine service in Portuguese; at the close of which one of the men begged hard for the sermon I had read; but my stock in hand was too scanty to allow me to spare it to him.

I slept soundly in a tent pitched for my accommodation, in front of Mr. Regel's house; and resumed my journey early in the morning of Thursday. In the evening I rested in the cabin of a mixed family of Roman Catholics in Alemparva, who did not object to my praying with them and reading and talking on religious subjects.

On the morning of Friday, I rested under a tree, near a noisy and bustling bazaar. As the most likely method of attracting attention, I called one of the natives, and inquired if he could read; he proved to have a very strong voice, and when he commenced reading attracted a crowd of people around him. He read the whole of a Tamul tract on The way to Heaven; another, on The Last Judgment; and considerable part of a third, on The Ten Commandments; he then said he was tired; and I rewarded him by presenting him with the tracts he had read. He went away, but soon returned, saying he had forgot something; it was, to ask me to recommend him to Government

for some office. This gave me a good opportunity of telling him, and the people around, the object of my mission; that whilst every man cared for worldly things, very few cared for the more important concerns of their souls; and that my only business among them, was to awaken them to think on these subjects, and to point out how they might secure their eternal interests.

On Saturday, as I passed through Pondicherry, I distributed several tracts, which were eagerly received. Crossing a river in a boat filled with passengers, I called for silence, and read and talked to them, till we reached the opposite bank. When we got ashore, one of them followed me to beg a tract, urging that his child could read, though he himself could not; he then begged a few more for some Christian families, that, he said, lived in his village; I gave him what he requested, and sent him away quite satisfied.

I passed the middle of the day under the shade of a tree; and was much employed in conversation with the natives who visited me. Among them was a Fakeer, or Mahommedan religious mendicant, who seemed ashamed of his ignorance; and a Sanniyasi, or Hindoo monk, a strong hale fellow, who was not able to give any reasonable account of himself, or of his principles; I advised him to quit his idle and vagabond life. Here also I distributed many tracts, which were eagerly received; in the evening I proceeded to Cuddalore.

On Sunday the 13th I attended the Mission Church at Cuddalore in the forenoon; and in the evening, preached in a bungalow, to a congregation consisting chiefly of English pensioners, with their wives and children; several military officers were present.

I set out at sunrise on Monday the 14th, and when the day became advanced, rested at the same choultry where I had passed a Sunday when I travelled this way before. After a little refreshment, I walked to the native choultry

opposite, and began to converse with the people. A Pandaram, a Hindoo religious mendicant, took part in the conversation, and in their usual way of treating such subjects, began to ascribe every thing to God, both good and evil. When I stated my views, he seemed convinced of their correctness, and acknowledged it before many who listened to our conversation. He thankfully received some tracts, and hastened after his companions, who had commenced their journey some time before. I distributed a few more tracts to those who could read, and endeavoured to impress on the minds of all, the great importance of eternal things, and the folly of allowing temporal considerations to interfere with their spiritual interests, and was heard with attention.

One man followed me to my palankeen. I asked, where are you going? He replied, To Ramisseram. For what purpose? To see the god there. What sort of a god is he; brass, wood, or stone? He is self-existent. But of what substance is he? Stone. Has he eyes? Yes. Can he see? No. Has he hands? Yes, &c. &c. And do you say that this is God? It is the image of God. Impossible; as God is a spirit and omnipresent, it is impossible for any image to represent him; you may make the likeness of a man, a dog, a beast, or a serpent; but you can never make the likeness of God. To this he assented; and I then proceeded to say, All adoration rendered to idols is an insult to God; by pursuing your present intention, you will provoke his anger, rather than gain his favour; how foolish it is for you to expose yourself to hunger, and thirst, and weariness, by so long a journey, and after all, displease the Almighty. Take my advice; sit down awhile, and consider that God is present here; and that he is equally so in Madras, whence you are come; pray him to give you wisdom; and do not take another step of your journey, for such a pur-

pose, to Ramisseram. I then left him, to reflect on what he had heard; and to read a tract, which I put into his hand, on the Incarnation of Christ.

Tuesday, July 15th. In pursuing my journey southward, I experienced some delay by the swollen state of the three branches of the Coleroon river, which entirely filled their wide beds and rushed rapidly towards the sea. On the banks were hundreds of natives, waiting opportunity to cross; to visit, or return from, the Hindoo feast then holding at Chillumbrum, a large pagoda, whose high towers, I had noticed as I passed on the road. There is a most fertile track of land about a mile in breadth between each branch of the river; on each branch I found only one large and clumsy boat, towards which, when it reached the shore, the rush of people was so great, as to occasion some danger of its being upset; a military guard restrained the people in some measure; but after all, the boats were so filled, that I was apprehensive of accidents. Some of the people told me they had been waiting there three days. I was thankful to get safely to the south side of the river; and could not but wish, that when I travelled this way again, it might be neither the Chillumbrum feast, nor the flood of the Coleroon.

I passed the day on Wednesday, in Tranquebar, in company with Mr. Schrievogel, a Missionary who had long laboured in that place, but appeared to have met with little else but discouragements in his work. In such circumstances, it is a cheering consideration, that the labourer is responsible for his faithfulness only, and not for the results of his endeavours. "It is God" alone "who giveth the increase."

The following morning I arrived in Negapatam, happy again to see my fellow voyagers, Mr. and Mrs. Mowat; and to be occupied a short time on the station where I had

formerly resided; and where I should have an opportunity of witnessing the results of the labours of my highly respected brethren.

In the course of my journey thus far, from Madras, I had met with many native Romanists, who gladly heard me and conversed with me. One poor fellow was extravagant in his expressions of joy at what I said, exclaiming to all around, "It is one religion, one faith, one Saviour, one baptism, &c." It is not to be doubted, that many of them, notwithstanding the superstitious fear they entertain for their priests, who uniformly denounce our native schools and religious books, gladly avail themselves of all safe opportunities of obtaining an enlarged acquaintance with Christianity, from the scriptures and tracts in their own language, and conversation with passing Missionaries.

Whilst particularly engaged among the heathen natives, I deeply felt the necessity of that ardent zeal and unwearied patience, which should characterize the true Missionary. It is not enough that he pass through the country, and declare his character, and the object he has in view: to induce the people to hear the Gospel with attention, he must converse with them, and encourage them to free conversation, by answering their inquiries; many of which, as it may be easily conceived, are widely remote from the chief subject to which he is desirous of directing their attention. When a Missionary thus displays a patience and a condescension not usually witnessed in Europeans, the people are apt to take troublesome liberties; and to contrive how to promote their own present advantage. When spoken to with great earnestness on the most awful and important subjects, they would sometimes reply, "Will you take me into your service?" "Will you recommend me for a situation to the Collector, or to Government?" or, "I am very poor, and will thankfully accept any thing you will please to bestow:" and they did not generally appear well pleased

when I told them, That these things I had nothing to do with; that my religion condemned an inordinate care about temporal matters; and, that till they obtained more just notions about another world, they never would be content in their circumstances in this. In some cases, I thought the first annunciation of divine truth made an impression on the minds of the hearers; and though the deceitfulness of the people is almost proverbial, I indulged the hope, that in some instances, "the good seed" was received "into good ground".

I have often on these occasions, inquired, within myself, How are the Hindoos to be converted? Miracles would not be successful; for they would refer them to the art, by which their jugglers every day perform their wondrous feats. The extraordinary relations of sacred History fail to excite their astonishment; for their own books record most marvellous events, with which the truth of things will bear no comparison. Their prevailing prejudices with regard to caste, the antiquity of the brahminical system, and the necessity of continuing in the profession of their forefathers, appear contrived to prepare them to reject the Gospel from the first of their hearing it preached; or if it makes some impression, to cause it to be immediately effaced. There is nothing but their accessibleness, favourable to the introduction of the Gospel amongst them; for though they respect the character of European Christians residing with them, their own interests and practices generally remain unchanged. It must then be one of the purest and greatest triumphs, the world ever witnessed, when the Hindoos shall bend to the yoke of Christ. And the conclusion to which I have arrived is, That whilst an improved system of education, and the diffusion of general knowledge, may have their share in preparing the way for some change in their religious system; the truth will only be ultimately successful, in the hands of men of irreproachable

conduct, residing among the people; and so setting forth the doctrines of Christianity by public preaching and conversations, that its light may strongly contend and contrast with the widely prevailing darkness of heathenism.

Let the command of the divine Author of the Gospel be perseveringly obeyed, by unceasing endeavours to promulgate a knowledge of it amongst the *adult* Hindoos; and we may justly hope that those endeavours will be succeeded by the gracious influences of that blessed Spirit, without whose energy, we are assured, that no man, of whatever nation, can be effectually turned from the error of his ways.

CHAPTER XV.

Negapatam Mission — Schools — Native Congregation — Journey — Pundi — Disputation with Native Merasi — Tanjore — Tamul preaching — Puthupet — Kollers — Squirrels — Trichinopoly — Soldiers' chapel — Natives — Temple of Seringham — Entrance — Extent — Sculptures and Paintings — Curious boat — Tamul preaching — Effects.

In Negapatam I remained eighteen days; and during my stay, relieved Mr. Mowat, whose health was delicate, from the chief part of his public labours, English, Portuguese and Tamul.

Several persons who had formed part of our congregations when I formerly resided there, had died in the interval, leaving behind them a pleasing testimony, that they had not heard the Gospel in vain. Many who were then members of society continued faithful; and by their conversation and conduct, gave proof of their having valued

and profited by the advantages of the faithful ministry established among them; the minds of some others also, not immediately connected with us, seemed to be undergoing a favourable change.

I was much pleased with the regularity and progress of several native schools, Mr. Mowat had succeeded in establishing, into which the use of the Holy Scriptures and Catechisms, as school books, had been fairly introduced. In visiting the schools, we had several opportunities of addressing the people who crowded round to witness the examination.

But not the least interesting of my engagements, on this visit, was the addressing in Tamul a large crowd of natives assembled and seated under the trees of Mr. Mowat's garden. It consisted generally of the poor of the neighbourhood; though there might be some strangers and professed beggars among them. They assembled every Saturday, to receive each a small measure of rice from the bounty of Mr. Mowat, and of other respectable inhabitants of Negapatam, who made him their almoner; and as none who came, were turned away, their number generally amounted to about two or three hundred. The hour being fixed, they came usually at the same time, and their attention to the addresses delivered to them was secured, by deferring the distribution of the rice till the conclusion. I preached three times to this congregation; and though not sanguine as to the success of such a conjunction of means for their benefit, nor hearing of any decided results, I could not witness the serious attention and apparent feeling of many, without hoping, that among these poor to whom the Gospel was preached, there might be some who should believe to the saving of their souls.

On the evening of Monday the 4th of August, I quitted Negapatam. I now travelled nearly due west, on a road raised many feet above the land level, to make it practicable

for travellers, when the country for many miles round is under water; the cultivation of rice requires the irrigation of the land, which in this part is rendered exceedingly valuable and productive by the waters of the river Cauvery.

Mr. Mowat drove me in his *bandy*, or gig, about four miles out of Negapatam: I then entered my palankeen and he returned home. The following day was passed in a retired village, where, being free from interruption, I took the opportunity of preparing communications for England, relative to the state of our Mission and the necessity of further help.

At Pundi, on Wednesday the 6th, I was visited soon after my arrival by a respectable native, who from his conversation appeared to have thought seriously on the subject of religion: I gave him a few tracts and desired him to invite the chief people of the village, to visit and converse with me in any place most agreeable to themselves. The invitation was delivered and accepted; two chairs were brought to the choultry, and placed opposite each other, one for the Merasi, or land-owner, and the other for myself.

The Merasi, a fine, stout, respectable looking man, soon appeared, accompanied by a number of brahmins and other attendants, who stood about him whilst he took one of the chairs: a crowd of the common people followed, and almost filled the choultry in which we sat.

I seriously felt the importance of the task before me, whilst I rejoiced at such an opportunity of declaring the truth of God. In order that all might hear what was said, and to leave no room for doubt or misrepresentation, I spoke throughout in a loud and distinct manner.

I commenced the conversation by asserting the value of the soul and the importance of its salvation; and stated that it was my business to raise a concern for its welfare in all to whom I had access; that by sin we were exposed to death and hell; but that the one true God who had made

us, not willing that any should perish, had found a ransom, and had given us a true *Vedam* or Holy Scripture, teaching us how to obtain and keep the blessings purchased for us by Jesus Christ; that the truths of the Bible claimed regard as the objects of faith, and its precepts were to be received as the rule of practice; that in obedience to its commands, I endeavoured to make it known to all, and that I now felt pleasure in declaring its truths in their hearing.

He heard me patiently to the conclusion, and then replied,—You call your religion, the true religion: does that imply that our religion is false? I asked, Whether it was probable that one God would give to the same race of beings, all in similar circumstances, different laws and religions? He did not admit the truth of the assertion that there was only one God; he thought there might be more than one; but supposing there was only one, he thought he might with propriety give different religions to different nations of the world. When I again objected to this on the same ground as before, he inquired, Who then must judge which is the one true religion and which are false? I argued, that the authors of some systems, both by their writings and actions, had shewn themselves to be in many respects ignorant and wicked men; that a religion, whose authors were acknowledged to have been guilty of many enormities, could not proceed from a holy God; and that a system sanctioning and enforcing contradictions, could not be the work of a God of wisdom and truth; that it was our business to exercise the understanding he had given us, to discern and to choose the right way.

In replying to these and similar arguments, he sometimes spoke with apparent vehemence and passion; but was, I believe, merely making the experiment as to the effect such a manner would have on me; for if an Englishman, in conversing with a Hindoo, allows his resentment or indignation to be roused, there is an end to all argument,

and the Hindoo triumphs as having won the day; but they profess to be great admirers of stern imperturbability of mind. When the Merasi found that I was immoveable, he became quite mild, and allowed me to warn him of the condemnation arising from a wilful neglect or rejection of divine light, and to recommend to his serious consideration the subjects of our conversation, and some tracts I had put into his hand. He rose to go away, saying, "It is true that there is only one God, and he is Siven, Vishnoo, Bruma, or Christ, or whatever you please to call him."

None of his attendants would receive any tracts, from a fear, I supposed, of displeasing him. Though the result of my efforts was often, to all appearance, no more satisfactory than in this case, I felt pleasure in *attempting* to accomplish the objects of my Mission; and indulged a hope, that what I advanced on these occasions, was not without effect on the minds of many of the silent and attentive hearers.

On the evening of the same day, I proceeded to Tanjore, and was again hospitably entertained in the Mission House.

The following day, Thursday the 7th, I preached in the church within the Fort, to the native congregation. I felt it an honour to enter the pulpit of the venerable Swartz, and to address a congregation containing some, whom he had been the means of converting to the truth. The people were respectably dressed and behaved with decorum; I observed that they were chiefly of the Soodra caste, and was informed by Mr. Kolhoff that three-fourths of the native Christians in Tanjore are of the same class.

Many of them visited me in the evening, and thankfully received from me some of the publications of the Madras Religious Tract Society. Our walk round the Mission garden was rendered more interesting, by the company of several of the Christian natives; the conversation was in Tamul; in the course of which, some doubt having been

expressed as to the use of a certain word, Mr. Kolhoff observed, that such were the extent and peculiarities of the Tamul language, that though he had been now using it fifty years, he still considered himself merely a learner.

Early on the morning of the 8th I quitted Tanjore, and arrived about nine o'clock at Puthupet, a village of the Christianized Kollers, to which I had been directed by Mr. Kolhoff.

The Kollers, literally Thieves, are a numerous people, who formerly paid a tax for the privilege of thieving, and in the exercise of their profession, sometimes became formidable to the Rajah himself. When the country fell into the hands of the British Government, that tax was no longer exacted; Mr. Swartz preached the Gospel to the Kollers, and many of them by the influence of good government and instruction, "steal no more," but cultivate their land and subsist on its produce. There are amongst them several small Christian congregations. Many of those who continue heathens, still pursue their old profession; upwards of twenty of them were, about this time, taken at once in the streets of Trichinopoly; and I was assured there, on the most respectable authority, that every house occupied by an European family, was under the necessity of employing one or more watchmen of this class of people; that they might recognise their fellow thieves, and give warning of their approach; but that it was very rare for any house thus guarded, to be attacked by them.

No better evidence of the advantageous results of Missionary exertions in India need be adduced, than the conversion and improvement of a large portion of this people, who considered it their birth-right to defy the just laws both of God and man.

Whilst I rested in the vestry of the small church of the village of Puthupet, a very small squirrel dropped from the

roof to the floor, but, uninjured by the fall, was so active as to make it matter of some difficulty to catch him. I succeeded, however, and secured him on the table. The piercing cries of the old one, when from the roof she saw her young one taken prisoner, induced me to set him at liberty: the mother then hastened down the outside of the building, and, entering by the door or window, seized the young one in her mouth, and carried him back in safety to his place in the roof. These squirrels are grey, and not so pretty as those of England. They abound every where in India, and if a little encouraged, come boldly into the house and nibble at the food on the table. A pair of them finding themselves unmolested, formed a nest in one of my book-shelves in Royapooram, and there reared their young, till I was obliged to dislodge them, for trying their teeth on the bindings of my books. The Portuguese call them *Rato das Palmiras*, or, the Palmyra Rat.

At ten o'clock, a congregation of the Christian Kollers assembled in the church, to whom I preached; though rude and simple, they received the word with much attention: the catechist residing here, assured me that many of them are sincerely pious.

I afterwards visited some of them in their huts; and in conversation found the name of Swartz very dear to them. Some amongst them had been baptized by Swartz himself.

The morning of the following day, Saturday the 10th of August, I arrived at Trichinopoly: Mr. and Mrs. Rosen again very kindly received me, and entertained me during my stay, at the house adjoining the Mission Church within the fort.

In the evening I went out to see the chapel, erected in the cantonment, about two or three miles distant, by the soldiers of the Royal Regiment, connected with our society. It is a small but neat and substantial building, with a tiled roof: I found in it a number of the soldiers engaged in

prayer, and gladly took the opportunity of uniting with them, and of giving them a short address.

On Sunday, I preached twice in this chapel to very attentive congregations of the English soldiers and their families; and in the afternoon assembled as many natives as I could to attend a Tamul service. They were chiefly heathens connected with the regiment, and formed an uncouth congregation; but so anxious were they to prevent any disturbance, that the crying of a child created almost general confusion, every one was so desirous to silence it. It was apparent that they understood me well; and I learned afterwards, that some of them were affected by what they heard.

On Monday, before sunrise, Mr. Rosen and I set out to see the famous temple of Seringham, about four miles distant. This temple stands on an island, which, like the island of Seringapatam also, more than two hundred miles up the same river, is formed by the separation and re-union of the Cauvery, a holy river in the estimation of the Hindoos; the island itself is accounted sacred, and abounds with traces of superstition, with numerous temples to the honour of different idols, and choultries for the accommodation of pilgrims.

The outer wall of the great temple of Seringham, is said to be nearly four miles round. We alighted at the principal entrance or gateway, which is constructed of stone, in a style very striking and magnificent. Some of the stones used at the front and placed across the roof, are twenty and some more than thirty feet in length, and five feet thick. We ascended to the top of the staircase constructed inside the wall, much like that of a church tower but wider. The tower over the gateway is evidently unfinished, and we were told that the design was to have raised it to four or five times its present height, which may be fifty or sixty feet. When I looked at the extraordinary

magnitude of the stones, and the boldness of the design, I was not surprised that one of the Hindoos who accompanied us should say, that it was the work of the gods.

There is no doubt that the large stones used in this building, were raised to their places by means of the inclined plane, a method still in use by native architects. One of the natives said that the mound used to raise these stones was constructed of cotton.

We descended from the porch, and entered the sacred inclosure, which we found occupied by streets of bazaars and dwelling-houses, crossing each other and leading to the different quarters where the towers are erected, and religious ceremonies are performed. We passed under several of the towers in going to the Thousand Pillar Choultry, an immense room, the roof of which is supported by a thousand pillars of stone, and I suppose designed to accommodate the devotees and pilgrims who assemble at annual festivals. The chief curiosity of this choultry is the workmanship of some outside pillars, which have projecting from them, in full relief, a variety of figures, such as a man on horseback, almost as large as life, contending with an elephant, a tiger, or some other ferocious animal. These figures are of one stone with the pillar; indescribable care and skill must have been required in the sculpture, as well as in the removing and raising of them.

We were conducted to the flat roof of the Thousand Pillar Choultry, that we might thence see the gilded dome erected over the shrine of the principal idol, which we were not allowed to approach. In passing and repassing through this temple, our eyes were continually offended by the most indecent and monstrous figures in plaster, or paintings on the walls of the same character; which might have been intended for personifications of sin, but are, in the estimation of the Hindoos, the legitimate ornaments of their places of worship: such is the character of Hindoo

idolatry! The monkeys inhabiting this vast building are of a large size, and very bold: we were told that but a few days previous, one of them had run towards a gentleman standing on the top of the principal gateway, as though with the intention of casting him down; and that it was probable he would have done so, but for the number of the attending natives, who scared him away.

On leaving the temple we were beset by a crowd of brahmins, who as usual were not ashamed to beg hard for a little money. On these occasions I always rewarded my conductor, but abstained from further liberality, lest it should be misconstrued into an offering to the idols of the place, under which character it was in fact generally solicited.

When we came to the bank of the river, we found the large boat in which we had crossed it, at a great distance, and therefore entered a smaller boat of very peculiar construction: it was quite round, made of wicker work, and covered outside with leather or skin. From its circular form, it turned round in the water, till I should sometimes have been puzzled to tell which bank of the river we were approaching; but being very light, it was exceedingly manageable, and carried us safely to the opposite side.

Mr. Rosen took me to see another large temple within the fort of Trichinopoly, which is now quite deserted, having been polluted by the military during the war. I found several European soldiers and their families residing under its vast roof: they had built slight partition walls, to render their quarters more snug and private.

On Wednesday I again met my favourite congregation, the natives. They were improved both in numbers and behaviour: some of them seemed to think seriously on the subjects brought before them. At the conclusion of the service, one of the women came to the vestry door, and by her attitude shewed that she wished to be noticed, though she feared to intrude. I asked her what she wanted; she

said she had been in darkness till now, but as she had received light, was desirous of acting by it, and to make a profession of Christianity by baptism. Another then came, and begged me to baptize her little girl, the daughter of an European soldier, who had returned home some years ago. I asked if she herself had been baptized: she replied, "No." "Why, then, do you wish your child to be baptized? is it not enough if she is as you are?" The tears began to trickle down her cheeks. Another native woman was brought by her husband, who was an Irishman: he had married her, though a heathen; but having lately become serious, and joined the society, was anxious that she also should be instructed and baptized; she appeared to be equally desirous of it.

Although I had no reason to doubt the sincerity of any of these individuals, I did not feel at liberty to baptize them without further knowledge, or before they had been more adequately instructed. I gave them, therefore, some suitable advice, and recommended them to Mr. Rosen: he sent his catechist to instruct them in the principles of Christianity, and ultimately administered baptism to them, and to one or two more who had not come forward so prominently on that day; and I have since several times heard concerning them, that they continue to adorn their profession. This was the more remarkable, as the previous character of two or three of them had been notoriously bad.

Soon after six o'clock the same evening, I preached to the English congregation, and afterwards met the classes, a service which occupied me till ten o'clock; the officers of the regiment having kindly granted permission to the men to remain out of their quarters till that hour, if necessary. In this meeting I was greatly encouraged by finding reason to believe, that my visit and ministrations among them had not been in vain. As during my stay, so also at parting from them, I received every demonstration of affection and regard.

CHAPTER XVI.

AUGUST AND SEPTEMBER, 1823.

Journey—Kowiladi—Combocomum—Myaveram—Conversation with Natives—Sheeally—Cuddalore—Christian Natives—Pondicherry—High Mass—Matrantam Sheoor—Native Spinning—Hospitality—Atcharawauk—Carangooly—Sallawauk—Wallajahbad—Conjeveveram—Cauverypauk—Arcot—Vellore—A. Maclean, Esq.—Return to Madras.

I HAD intended to have proceeded from Trichinopoly through Salem, to Mysore and Seringapatam, and to return to Madras by way of Bangalore; but receiving letters from Mr. Lynch at Madras, desiring me on many accounts to hasten my return thither, I was induced to relinquish my intention, and to choose a nearer route.

On Thursday the 14th August, I quitted Trichinopoly, and travelled through a beautiful country. Nearly the whole, with the exception of the roads and hedges, was under water, from the swelling of the Cauvery, which occasions an annual irrigation as valuable and necessary to that part of India, as the overflowing of the Nile is to Egypt. The bright green of the newly sprung *paddy*, or rice, just rising above the surface of the water, was refreshing to look upon; the air was in some measure cooled by the universal irrigation; and clumps of trees, of a dark green foliage, sheltering the cottages of the cultivators, studded the country at intervals, as far as the eye could reach. In such scenery, and at such a season, the providential goodness of God is mightily displayed; but the people who enjoy its blessings, do not in general know the

Author of them, but attribute the whole to the river, or to the idols, the objects of their worship.

I rested in the middle of the day at Kowiladi; and in the evening, resuming my journey, travelled towards Comboconum, nearly fifty miles on the road from Trichinopoly to Madras; and was there received with brotherly affection by the Rev. Mr. Barenbruck, of the Church Missionary Society.

I had there, also, the pleasure to meet J. Cotton, Esq. of Negapatam, on an official tour through his district, who with his usual kindness offered me his tent whilst I remained at Comboconum, as Mr. Barenbruck had not sufficient room even for his own family, in the small bungalow he was then occupying as a temporary residence.

On Sunday, Mr. B's. house was well filled by the native congregation: a considerable part of it was composed of the young men of the Christian native seminary under his care, whose appearance and order did much credit both to themselves and their instructer.

The following day the young men were catechised on the sermons they had heard; and were able to give a good account both of that delivered by myself in the morning, and of Mr. B's. in the evening.

In my walks with Mr. Barenbruck through the streets and neighbourhood of this large town, I could not but observe that his character appeared well known to its inhabitants. We met with many heathens who were quite willing to hear and to converse on the subject of religion. I had not hitherto seen so entirely respectable a native population, or one among whom there seemed less bigotry, notwithstanding the large proportion of brahmins.

There are in Comboconum several temples and an old palace, well worth notice; but the object which most strikingly illustrates the superstitions of the people, is a tank or pool, into which they believe that the Ganges

miraculously flows once in ten years; though that river is nearly one thousand miles distant.

Many natives visited Mr. B. during my stay, and I never saw him omit the opportunity of conversing with them about their spiritual interests: it was evident that his object was well understood, and his character generally respected.

On the evening of Tuesday the 19th, Mr. and Mrs. B. accompanied me a short distance in their *bandy* or gig, and then returned, whilst I continued my journey. I and my bearers were soon under the necessity of seeking shelter for a few hours, from a heavy fall of rain, accompanied by lightning and thunder. We travelled about twenty-four miles in the course of the night, and about seven o'clock on Wednesday morning arrived at the large town of Myaveram.

I immediately walked down to the bank of the river, which was crowded by natives washing themselves and their clothes in the Cauvery, or performing their morning ceremonies under the porches and on the steps leading down to the water: some of them seemed to regard me with proud contempt, and others with some degree of curiosity.

I was naturally led to speak to them on the subject of purification; I admitted that the waters of the Cauvery would cleanse their bodies, but questioned their efficacy as it regarded the soul, which they profess to believe is also purified by daily washing in this river; and endeavoured to turn their attention to the "Fountain which is opened in the house of David for sin and uncleanness," as the only means of cleansing from sin, and communicating that "holiness without which no man can see the Lord."

Whilst I enlarged on this subject, one man interrupted me by saying, that the eternal happiness or misery of the soul was entirely determined by the destiny written on the forehead by the finger of God. I begged him to beware of

attributing an arbitrary partiality to the holy and just God; and endeavoured to illustrate the undistinguishing regard of God to the whole human race, by the love of a father to his children, who, without excepting any, wishes equally the happiness of all. To this he objected, that God was like many fathers, who were fond of one or two of their children, and cared not what became of the rest: on this he laid much stress, and seemed to think he had the better argument. I asked him if he was himself a father: he said he was not. "But," said I, looking on the crowd around me, "there are many fathers here; I appeal to them whether what you say does not sound like folly; I am sure there is not one who does not wish the welfare of all his children." This doctrine of God's universal love appeared to be heard with pleasure by all except the disputant, who was obliged to content himself by quoting several Sanscrit verses to prove what he had advanced. I then told them, I had some books on the subject of the religion I recommended to their acceptance, which I would give to any who desired; but though many had heard with much curiosity and attention, none seemed desirous of tracts.

I returned to my palankeen to breakfast, and was soon followed by a man who wished me to give him or recommend him to some lucrative situation. I advised him to seek the favour and blessing of God, as being of the first importance; and assured him that if he secured them, he should not want for any good thing. He replied, "I cannot see God, nor do I know him; you I know, and to you I look." This was intended for flattery, but it contained an awful truth, and discovered a deplorable state of mind.

After breakfast, I went to a *Mandabam* in the main street leading down to the river: it was a platform of stone, raised about five feet from the ground, having no walls,

but a number of stone pillars supporting the roof, on which was erected a small tower adorned with images.

Intending to remain here for the day, I began to converse with an individual who stood near. Several persons passing and repassing stopped to hear our conversation, till at length a large congregation was assembled. I then took the opportunity to address them all on the concerns of their souls and eternity; and concluded by recommending to their acceptance and attentive perusal, some tracts which I held in my hand; but they seemed afraid, and would not touch the books, till an old devotee coming up, ridiculed their fear, and took one of the tracts into his hand; but, through age, could with difficulty see to read it.

Sitting down on the ground, in the native fashion, I entered into conversation with this man, whilst the rest of the people listened attentively. He appeared to have no sense of piety, nor even a fear of God; but to be an infidel as to all religions. From his language I concluded him to be a man of some learning, and of good common sense, who, from the absurdities of the Hindoo system, and his inability to account for the evil and misery existing in the world, on the supposition that it is governed by an almighty, just, and merciful God, had adopted atheistical notions; or, what is nearly allied to atheism, the opinion that if there is a God of justice, there is another of opposite principles.

I related to him the history of the fall of man, and of the redemption of the world by the Lord Jesus Christ. I desired him to look at the works of creation and of Providence, and acknowledge the existence and supremacy of one God who is over all. He replied that it was all in vain, that the truth could not be known; neither would he receive any tracts from me, because he thought they no more contained the truth than did the numerous books he already possessed on the Hindoo system.

The circumstance, however, of his taking a tract into his hand seemed to embolden the surrounding crowd, and I was soon under the necessity of applying to my stock in the bungalow to satisfy their demands. I was thus busily employed till noon, conversing, reading aloud, and distributing tracts; and became so much the object of attention, that I could with difficulty get time to eat. After dinner, I was similarly engaged till I set out on my journey: the clamour and press for tracts then became so great, that my bearers became quite angry; and, pushing rudely through the crowd, rushed with the palankeen into the river, and carried me to the other side. Several persons forded the river after us to obtain a tract, like their more successful neighbours, and ran alongside my palankeen, till at length I gave away every tract I had access to without unpacking my luggage. Of the numbers who this day conversed with me, or listened, and received tracts, a great proportion were brahmins or men of other high castes.

The following day I arrived at Sheeally, and took shelter from the sun in a bungalow kept by a native, who introduced himself to me as a Christian, and seemed to pride himself in the name; but refused an invitation to join me in the evening in reading the Scriptures and prayer in Tamul, saying that he was a Roman Catholic. Though called by the name of Christ, he did not appear either to have or to desire even the "form of godliness."

At night I continued my journey, and travelling about forty miles, reached Cuddalore, where I was kindly welcomed by Mrs. Sim and family.

Being requested to preach on Sunday in Cuddalore, both in English and in Tamul, I determined to remain for that purpose.

On Saturday morning, I visited the school for the children of the European pensioners residing there, supported by their own voluntary subscriptions: it contained few children,

but appeared to be conducted in an orderly manner. At the house of one of the pensioners, with whom I breakfasted, I found a considerable number of maimed, and halt, and blind native men and women, waiting for their weekly dole of rice and money. I called on them to look to their heavenly Benefactor, for the "bread which endureth to everlasting life." Some of them seemed stupidly indifferent to the importance of what was spoken; others gave the most serious attention. On such occasions, I endeavour to give a clear view of the plan of salvation; to call sinners to repentance, and direct penitents to faith in the Lord Jesus Christ. It is seldom that I have had heathen women among my out-door hearers, except when the congregation has been of this description; as it would be deemed indecorous for females, married or unmarried, to stand in the streets or roads listening to a stranger. There is, therefore, little opportunity of trying whether they would be more readily convinced of the truth than the men; and though I have known some instances to the contrary, I have generally observed that they make little difficulty of professing Christianity, if their husbands embrace that religion.

In the evening the lady of the house assembled her servants, who were chiefly Christians; and herself, another lady, and two English officers, made part of the company, whilst I read, expounded, and prayed in Tamul.

Captain K., one of the officers, expressed himself agreeably surprised at the easy flow of words and sound so obvious in the Tamul translation of the New Testament, which he had never before heard read. He told me he should be very glad if I would see his head servant, a most honest trust-worthy man, and, as he thought, a real Christian, whose zeal in conversing with his countrymen on religious subjects was very remarkable, and he thought had been successful: he was sure he would be glad to see a Missionary, and that he would send for him.

When the man came to me, I was happy to recognize in him a member of our native society in Royapettah, who, though by his engagements with his master he had been many months absent from the public means of grace, had not lost his piety or zeal. One fact relating to him when he lived in Madras, will serve to illustrate his character, and at the same time exhibit some peculiarities of the natives.

My colleague Mr. Lynch had heard that this man had been beating his wife, and sent for them both, that he might ascertain the fact and afford them suitable admonition. He inquired from the man, "Is it true that you have been beating your wife?" "Yes, sir." "What was your reason for doing so?" "Why, sir, you know that my situation requires me to be at my master's house by six o'clock in the morning, and as the distance is four miles I must set out from my own house at five o'clock. If then, I must read and pray with my family before I go, it is necessary for me to rise at four o'clock; which I do, and awake my wife also that she may join me in my devotions; but whilst I read and pray, she falls asleep again; and for this I have beaten her." Mr. Lynch inquired from the woman if all this were true; she replied, "Yes, sir." "And do you think your husband did right to beat you for sleeping during prayer?" "Yes, sir." Mr. L. commended the man's practice of family worship; but, of course, advised him not to treat his wife so severely.

On Sunday morning I preached in the church of Cuddalore, first to the Tamul congregation, which was very small and irregular, and then to an English congregation, composed of almost all the residents of the place. One of the gentlemen said, he had not heard the Gospel for many years before that day. At night I again assembled the natives of Mrs. Sim's household for Tamul reading and prayer. I have often wished, that wherever a Missionary visited or lodged, arrangements, as in this instance, might

be made for the native servants also to hear the message he would gladly deliver to them.

The moon shone brightly at two o'clock in the morning, when I set out on my journey, and the air had been made deliciously cool by a thunder storm during the night. At six o'clock I reached Pondicherry; and hearing that High Mass was to be celebrated in the French church at seven, curiosity induced me to go, as I had never before witnessed it. It was the festival of St. Louis; the servants of the French government were required to attend, the church was therefore well filled; the service was conducted by a noble-looking French priest who wore a long beard. When the host was elevated I looked round the assembly, and seeing that every individual except myself was in a posture of worship, either kneeling or standing, I concluded that I was the only Protestant present. The whole service was imposing in its character; but of what avail are good singing, the ringing of bells, changing of posture, and splendid garments, where there is nothing to inform the understanding or to engage the heart. It concluded by both priest and people three times exclaiming, "Vive le Roi!"

On returning to the house where I was entertained, I found some natives waiting to speak with me, to whom I presented tracts and desired them to meet me in the afternoon.

I dined with a large and mixed party of different nations. English, French, Portuguese, Tamul, and I think Hindostanee also, were spoken at the table; but the number of languages did not much assist us in communicating with each other. However, it did not appear that those parts of the conversation not understood, were any great loss: the intermixture of French and Hindoo blood does not seem to have formed a graver character, than that usually attributed to our continental neighbours.

In my own room I met a small company of natives, who

attentively heard the word of God, and thankfully united in drawing near to a throne of grace. Capt. K.'s servant was one of them; when another, who resided in Pondicherry, complained of the want of opportunities for Christian instruction and edification, no Protestant Missionary or Teacher residing in that place, he replied with his usual energy, "What can you expect here;" "*ithu Babylon, allava?*" "This is Babylon, is it not?"

Having heard from Madras, that my return was not immediately necessary, I thought I could not be more usefully employed than in traversing other parts of this extensive and populous country, to converse with the people at all opportunities, and scatter among them the Gospels and tracts in Tamul, which still remained of the large supply I had carried with me when I set out. Altering my course, therefore, I proceeded in a north-western direction towards Wallajahbad.

We left Pondicherry at three o'clock in the morning of Tuesday the 26th of August, and missing our way, travelled eight hours and a half before we reached the small town of Permacoil, about twenty miles from Pondicherry, where, though much tired, I had an opportunity of pursuing the object of my journey by conversation and distribution of tracts.

In the afternoon we proceeded a few miles further to Matrantam Sheoor, a small village where we had hoped to find shelter for the night, my bearers being too much tired to go on to Atcharawauk, the regular stage. We found however no choultry, but a mud-built shed with a thatched roof, so low that it would not even admit the palankeen. Whilst at a loss where to find shelter from the rain which now threatened to fall in torrents, a kind old heathen offered to admit my palankeen into his house, though he could not allow me to sleep there; and to accommodate me with a

board in the choultry, on which I might spread my mattress and rest till morning.

I walked into his house and found several women employed in spinning a coarse description of cotton, and another winding the yarn off the cop into hank. He told me that they received raw cotton from their employer, a native manufacturer, and returned it in hank, their delivering the whole being ascertained by the weight. Out of one *vis*, about three pounds, of cotton, they spin sixteen banks, and receive for their labour eight *fanams*, about fourteen-pence, English money: one woman spins only one to one and a half hank per day, and consequently earns one penny or a fraction more as her daily wages. I did not ascertain the length of their hanks; but as the yarn appeared to me to be about the fineness of No. 6 English yarn—and they spun sixteen hanks from three pounds of cotton—I should suppose their hanks to be about the same length as our own—840 yards. Of course there is in the south of India, much finer spinning than that now described, but I never found so favourable an opportunity of inspection as in the instance now referred to. The instruments they used for cleansing, loosening and spinning the cotton, are remarkable for their ingenuity and simplicity; a wish to gratify my friends at home, with a sight of what differs so entirely from their complicated and scientific machinery for the same operations, induced me afterwards to procure and bring home specimens of them, which are now deposited with my friends in Manchester, where they have been seen and admired by some of the most eminent spinners of the day. Drawings of these machines have been executed by a much-respected artist and fellow townsman, from which accurate sketches with a description, are preparing to accompany the second part of this work.

I tried to explain to my native host, and this family of

female spinners, the superior method by which the same kind of work was done in my own country. The women expressed great astonishment at hearing of so many spindles turned by the same power, but the man seemed to understand; he, however, in his turn, was much surprised at learning that the cotton to be spun was not held in the hand, but supplied also by machinery.

He returned with me to the place I was to occupy for the night, and remained in conversation with me for several hours. An inquiry from me whether he could read, elicited a reply in the negative, and an explanation of the cause, which very considerably interested me. He said that his parents had sent him to school and would have given him an education; but the troops of Hyder Ali scouring the country, had driven the whole family of forty or fifty persons from their home. They fled to Sheeally, where they all died of disease or famine except himself and three other young people, and consequently he had had to struggle with many disadvantages in early life. To show me however his regard for learning, he called his eldest son, who had just come in from following the plough: the *Barada Purana*, written on ola, was sent for, and I listened to his reading for about half an hour. In return I took out my Tamul New Testament and tracts, and for some time read and explained to them. He had already begged me to allow him to prepare supper for me: about nine o'clock it appeared: there was a large quantity of boiled rice, in a brazen dish; two kinds of curries, on separate leaves; in another leaf, stitched into the form of a cup, was ghee, or clarified butter; and in a brazen pot was *mulugu tanni*, a hot vegetable soup, made chiefly from pepper and capsicums. A number of leaves (I think of the banyan-tree) stitched together, formed a plate such as the natives of all classes eat from, never using the same more than once.

I thrust my hand into the rice in native fashion, and put

some handfuls on my plate of leaves. My host stood near, with the mulugu tanni in his hand, which he poured at intervals, and the ghee also, to moisten the rice to my taste; and recommended me to try first one curry and then the other, with a politeness most pleasing, as being quite natural and unaffected. He was amused by my want of expertness in eating with my fingers, but appeared highly gratified that I eat with confidence, and made a hearty meal. After some further conversation he retired, and I slept soundly in the open shed, without the least fear or alarm.

27th.—A journey of five hours brought us to Atcharawauk about nine o'clock. The burning sun did not permit me to venture out, so I conversed with only few individuals, and distributed a few tracts.

Early in the afternoon we proceeded to Carangooly, a large and neat village. It was *Tiru-nâl*, or holy-day; the inhabitants were carrying an idol in procession, and the streets were thronged with holiday people. Having determined to remain for the night in the choultry, I began to converse with one of the first persons I met; but he could not or would not stay to hear much. Another was more patient and attentive, and I was soon surrounded by a great number of people. I endeavoured to declare to them the love of God in giving his Son for the redemption of mankind, and to make them feel it their duty to consider and return that love. Their attention seemed fixed, and I continued to improve the opportunity by reading and commenting on a tract. It then grew dark, and I wished to dismiss them from the front of the choultry where they had crowded together; I distributed all the tracts I had in my palankeen, and had to assure them I had no more at hand, before they would go away. Still many of them waited, whilst I took tea and unpacked a box to obtain more tracts. The news, too, seemed to have spread, for the people flocked together, and kept me fully employed

in answering their questions, directing their attention to the truths of Christianity, and distributing tracts which were very eagerly received, till past ten o'clock; and even after I had lain down to sleep, several persons came, begging to be excused for disturbing me, but they had only now heard of me at some distance, and had come wishing to receive tracts, and to hear what I had to say.

28th—We travelled about sixteen miles further, to Sallawauk, another large village, having on the road passed several places of the same character. I took up my abode for the day in the vestibule of a heathen temple, which contained some tolerable sculptures, but seemed partially deserted. I had soon a number of visitors, sent I suppose by my bearers, who had now some notion of my object in travelling, and took a pleasure in seeing me employed. They sat down at a short distance during my breakfast, and diligently read and talked over the Tamul and Teloogoo tracts I handed to them, returning them as they perused them, and requesting others larger and more comprehensive, on the same subjects.

One of these people desired to be allowed to prepare dinner for me: he did so, and shewed himself an excellent cook, but would receive no money for his trouble; he only begged copies of the tracts he had read; I added a few others, and he appeared quite delighted, saying he had never before heard the doctrines of Christianity. Many others were anxious to learn all they could, and begged for such books as would best teach them the right way.

The willingness of the people of that place, and of some others through which I had passed the preceding days, to hear the Gospel, and to receive the books I had for distribution, surpassed my expectations; and was some compensation for the disappointment I had felt in being recalled from Trichinopoly, instead of proceeding thence

through Salem to Seringapatam and Bangalore, and other parts where a visit was expected.

The following day I arrived at Wallajahbad, and took up my quarters as on a former visit; the pious soldiers were rejoiced to see me, and the officers of the regiment shewed me considerable kindness and attention.

My engagements for a few days, were frequent and laborious, but exactly such as accorded with the character and pursuits of a Missionary.

On Friday the 29th, I conducted two services, one in Tamul, the other in English. On Saturday morning I was engaged some time by marriages and baptisms; one of the persons baptized was an English invalid, advanced in life, the son of Baptist parents who had not presented him for that ordinance in his infancy. In the after-part of the day, I had another Tamul service, and in the evening again assembled with the soldiers for prayer.

On Sunday before sunrise, the regiment was marched to the Fives Court, which being inclosed with walls, made it easier to speak and hear than on the open parade ground, as well as affording some shelter from the rays of the sun, which are hot from the moment of its rise; the place was rather a strange substitute for a chapel, but both officers and men stood with great attention whilst I read prayers and delivered a sermon.

In the forenoon I was engaged two hours in meeting the class of about thirty members. At four in the afternoon, I again addressed the native congregation, and was glad to observe indications of some impression having been made on their minds; and at night preached in the mess room, kindly lent by the officers for the purpose, to a congregation of three times the number that could have been accommodated in the room we had hitherto occupied. Several officers attended this service, and one who seemed

not to have forgotten the good lessons taught him at his then distant home, partook with us, after the public service, of the sacred memorials of the death and passion of our Lord.

On the succeeding Monday and Tuesday, the 1st and 2nd September, I was similarly employed as on the preceding days. There were several baptisms; I preached a few times more to the English and Tamul congregations; and had some opportunities of serious conversation with several of the officers and their families. When I mentioned my intention of soon returning home to Madras, one lady exclaimed, "Have you indeed a home? I have heard of you in all parts of the country, and thought you were always employed in travelling about." I was surprised she had thought me so entirely a wanderer, as she and her husband had requested me to baptize their infant child.

I quitted Wallajahbad about midnight, and when I awoke at day break the following morning, found myself in the neighbourhood of the great temple of Conjeveram; a brahmin soon appeared and offered his services to show me the whole establishment. I was first conducted to a *Mandabam*, a sort of porch opposite the entrance to the temple, but at some distance from it; this was a new erection not quite finished, and entirely of stone, said to have cost fifteen thousand pagodas, or upwards of £5000. sterling. It consisted simply of pillars supporting a square roof, surmounted with characteristic devices. Each pillar is of one stone, about twenty feet in height and two feet square, sculptured on every side with Hindoo gods and goddesses; the bare indecency of many of these sculptures prove, that notwithstanding English influence and the general diffusion of a small degree of Christian light, the Hindoos are unchanged in their moral and religious character, and will remain so even under their increasing advantages, till they entirely cast off their own abominable

system, and embrace the pure precepts and doctrines of the Gospel. The temple is large, and of similar construction to other Hindoo temples of like magnitude: it has an outer and inner wall of great height, on which, at irregular distances, are erected pyramidal towers several stories high. The extensive prospect to be seen from the top of the highest tower, is a sufficient reward for the fatigue of the ascent. Within the walls are shrines for the different objects of worship, and shelter for thousands of people: there is also a large tank, with stone steps on every side down to the bottom. Much of admirable workmanship and skill is displayed in the architecture and sculpture of its various parts; a particular examination of the whole establishment would be the work of many days.

On returning from the temple, I was accompanied by a considerable number of brahmins to the place where I intended to pass the day. I drew out some tracts and entered on my usual topic, the necessity of the atoning sacrifice of Christ to reconcile man to God and to give a title to heaven: some were attentive, but most of them did not seem to like the subject, and on the whole did not form a promising congregation. After breakfast, I recommenced reading and speaking, and continued till a native reader belonging to the Church Mission in Madras, visiting the schools in this neighbourhood, came up and afforded me very seasonable relief; he also read and spoke a considerable time. I distributed many tracts; and, as at several other places, found it necessary to deny the importunity of some who were not content with one or two, but desired a specimen of each sort in my possession.

In a dispute with one brahmin I was asked, "Is God a spirit? How then did he create matter? Is the soul God, or something distinct from God? Is the soul immortal? Then it is eternal, for what has no end can have had no beginning; but if the soul is created, it must have had a

beginning, and is therefore perishable." Many of them prefer to speculate and converse on such subjects, to having their sinful and dangerous condition pointed out to them, and the will of God concerning them stated and enforced.

Intending to visit Vellore, I proceeded from Conjeveram to Cauverypauk, about seventeen miles, where I passed the middle of the day; but, though I went out into the streets, found little even of curiosity among the people of that town, to hear what an European stranger had to say on the subject of religion. In the evening, a journey of about ten miles brought me to the large town and cantonment of Arcot, where I was kindly received by the chaplain as on my former visit.

On the evening of the 5th, I had a small but attentive Tamul congregation, consisting chiefly of persons professing Christianity; I am not aware that any Missionary was ever stationed at Arcot, though the place and its neighbourhood are very populous; and less has been attempted there among the natives, than in any quarter offering equal advantages.

The following day, I proceeded to Vellore, where I was hospitably entertained during my stay by Commissary Penn. Within the fort of Vellore, is a large Hindoo temple, containing specimens of native device and sculpture, as admirable as those of any I ever visited: it is now entirely out of use as a temple, and occupied as an arsenal by the British.

Vellore has long been visited by the Missionaries of the Society for promoting Christian Knowledge, residing at Madras. I found the Rev. Mr. Falke of that Mission, diligently labouring in a large and well conducted school: he seemed to have met with some discouragements during his visit, which he had protracted to several weeks. He had been told on the one hand that he had nothing to do with the English inhabitants; and on the other, had been

warned against public preaching and conversation among the natives; but his diligent zeal had found means and opportunities of attempting to benefit the inhabitants of all classes. On Sunday the 7th, I heard him read prayers and preach in English; and remained, with considerable part of the congregation, to the celebration of the Lord's supper. In the after part of the day I had attentive congregations, both English and Tamul.

On Monday I returned to Arcot, and in the evening preached in a private house to the same congregation as before. On the evening of Tuesday I again reached Conjeveram, and had many applications for tracts from natives who had seen or heard of those I had distributed the previous week. About eight o'clock at night, I received a polite invitation from A. Maclean, Esq. Assistant Collector and Magistrate, and the only European residing in Conjeveram; on whom I had not waited, because I had no acquaintance with him, or letter of introduction. He was surrounded by his assistants and officers, and diligently discharging his duty as Magistrate; his acquirements in the languages enabling him to do it with ease, and without the assistance of interpreters. I remained with him the following day, and visited the temple of little Conjeveram, a place of great celebrity among the natives, but containing nothing superior to those temples I had already seen.

Whilst resting at Amrambaidoo, on my way to Madras, on the following day, I was recognised by a native brahmin, who said he had heard of me from a great distance as distributing tracts and conversing about religion. I think I was applied to by all in the village who were able to read.

In the evening of Thursday the 11th of September, I reached the Mission House in Royapettah, having travelled about six hundred miles, and been absent nearly ten weeks; during which I had been chiefly engaged in conversing with strangers. In few parts of the world could I have

travelled so long with so little annoyance; and though a professed teacher of a strange religion, which I was anxious to propagate, my movements seemed to excite no jealousy among the people. May "the bread" thus widely "cast upon the waters, be found after many days."

CHAPTER XVII.

SEPTEMBER TO DECEMBER, 1823.

Labour in Madras—Deficiency of native help—Arrival of Mr. England—Teloogoo language—Teloogoo brahmin—Conversation with natives—Chintadrypett—Journey—Poonamallee—Tripassoor—Chellampatri Cotoor—Wallajahbad—Erection of Chapel—Encouragement in labour—Puthucheri—Wandewash—Gingee—Visit to the ruins—Anantapooram—Hindoo under a vow—Tricaloor.

RETURNED to Madras, I again entered into the regular work of the station, and found cause for encouragement and perseverance. In the native department especially, an increase was apparent both in the number of hearers and in the interest felt by the congregations. At the Tamul service in Black Town on Friday evenings, the doors and windows were usually occupied by heathens or others who desired to hear the scriptures read and explained, but did not dare to enter our place of worship, either on account of their own scruples, or because they feared persecution or inconvenience if they identified themselves with us.

Some of these were regular in their attendance, and though I never saw them except on those occasions, I hope the partial knowledge of Christian doctrines and principles they must thus have acquired, will not have been entirely in vain.

In our labours among the natives, our principal deficiency at that time was an active native assistant, who might follow up, by conversations and familiar intercourse with the people, the public and stated exertions of the Missionary. Those members of our native society whose acquirements qualified them to act as schoolmasters, were already engaged in that capacity, and we could only hope and pray that the help we required, in this important work, might in some way or other be raised up for us.

On the 14th of September, we were gladdened by the safe arrival of Mr. England, a brother Missionary sent to our assistance by the Committee in London.

The relief from considerable part of the English work, afforded to me by Mr. England's arrival, gave me an opportunity of commencing the study of the Teloogoo language.

In my late journeys, I had found that a knowledge of that language would have enlarged my sphere of usefulness while travelling. A great part of the population of Madras also use this language, but none of the Missionaries at that time residing there had paid any attention to it. Another reason which urged me to the acquisition of Teloogoo, was its similarity in many respects to the Canada language, vernacular in the Mysore country, whither I was directed to proceed by the letters Mr. England brought with him from the Committee; and although it would then have been impracticable for me entirely to quit our native societies and congregations in Madras, for want of a Tamul supply, I did not conceive it improbable that circumstances would in a short time favour my proceeding

thither, to recommence our exertions in the neighbourhoods of Bangalore and Seringapatam.

My Teloogoo teacher was a poor brahmin of the neighbouring village of St. Thomè, whose chief peculiarity seemed to be, a thorough and sincere belief of all the absurdities of the Hindoo system. I think he was the only native of tolerable education I ever met with, so blind and entire in his attachment to idolatry and all its concomitant observances. He was generally unwell from bathing every morning in the public tank, because, in his opinion, it was more meritorious to bathe in cold water and in the open air, than to use warm water within the house, though the latter was permitted in case of indisposition. He was one day taken very ill whilst attending me; but though apprehensive of the Cholera Morbus, which at that time was raging dreadfully on every hand, his scruples would not permit him to take the specific I offered him, though he knew it had been successful, in other instances, in checking the disorder.

The laxity of the notions of some Hindoos, and the miserable subterfuges with which they quiet their minds on religious subjects, may be illustrated by the following circumstance.

An old acquaintance of mine, a brahmin moonshee of the college, came to see me with one or two others: they found me in the burial ground, contiguous to the chapel in in Royapettah, superintending the opening of a grave. Desirous of improving the opportunity, I adverted to the solemn subject naturally occurring to our minds from the appearances of the place in which we stood, and pressed on them the importance of ascertaining whether our systems of faith and practice were calculated to promote and secure our happiness in the eternal world. My friend did not seem much at ease whilst I talked on this subject; but replied that one religion was as good as another, that every

man would be right if he could only think so; and illustrated his meaning by kicking a clod just thrown up and saying, "Let a man believe this earth to be gold and keep it as such, it will make him as happy as though it were gold in reality." I replied, "Yes, but if he take his clod to the bank, or to the mint, and present it as so much precious metal, he will soon be undeceived as to its value; and exactly thus shall we be brought to trial in the day of judgment, when our eternal destinies shall be fixed. The inquiry then will not be how we esteemed our different systems, but what both they and we are in the just estimation of the Almighty; and how awful will it be, to continue under delusion till it shall be too late to remedy the evil."

By frequent conversations of this description, the views and objects of Christian Missionaries become extensively known among the natives, and though the result may not appear in any decided success, the raising of doubt and excitement of inquiry are almost necessary consequences, and may be calculated to have their effect on the general mind and feeling of the people.

In November, Mr. Lynch opened a small room in Chintadrypett, (a populous neighbourhood between our house and Black Town,) erected for the purpose of a school and occasional preaching. I preached several times to attentive companies of natives in this place, but was not able to give it regular attention, in addition to the engagements of equal or greater importance already formed in other quarters.

It being still considered desirable, that I should visit our society in Bangalore and the affectionate people in Mysore and Seringapatam, before Mr. Lynch, who intended returning to Europe, should take his departure, and make it less practicable for me to leave Madras—I prepared for another journey, in the course of which I purposed to visit the hills near Salem, which had recently become the subject of general conversation, as possessing a cool and salubrious

atmosphere, and being peopled by a race of different character to that of the surrounding lowland districts.

It was now the middle of what is usually the wet season in Madras; but the rains had this year entirely failed, and the whole country was parched with drought. Rice, the aliment of the natives, had become very dear, and great distress was felt as the consequence, in almost every class of the community. But though in other respects unseasonable, the weather was favourable for travelling.

As on all similar occasions, I was liberally supplied with tracts and books in various languages, for gratuitous distribution among the natives, by the active and valuable Bible and Tract Societies existing in Madras. I carried with me on this journey more than one man's load of these publications, being in all several thousand copies.

Early in the morning of Wednesday the 3rd of December, I again left Madras; deeply impressed with a sense of the mercies hitherto vouchsafed to me, and with humble trust for a continuance of them in the journey before me. I felt the necessity of divine influence and blessing to my individual happiness, and to ensure successful results to the labours in which I was engaged.

In the forenoon I reached Poonamallee, about thirteen miles from Madras, where there is a fort and cantonment, and a large native village; there is also a small village of pensioners from the British army, who have retired here with their families to end their days in peace. Some of these had expressed a wish that we should come and preach to them; they assembled soon after my arrival, in the humble cottage of one of their number, when I took the opportunity of speaking to them individually on their spiritual concerns, and of leading their addresses to the Throne of Grace. Many of them shed tears whilst they recounted their long continued course of ignorance and sin, and spoke of the greatness of that mercy which had called

them at the eleventh hour. I rejoiced at the grace of God manifested in the change that had taken place in them; and drawing out a class paper, took down their names as members of society on trial, with a confidence, which the event has proved well founded, that this would be the beginning of a good work in that place.

From this time they had a claim on our attention as Missionaries, which has ever since been paid to them. Several who were present on that occasion, have since exchanged worlds, in the enjoyment of the assurance and consolations inspired by a belief of the truth, and their places have been more than filled up by others who have joined themselves to those who remained. We have now in Poonamallee a very neat Bungalow, which is used as a chapel and school room, and at one end has a separate room which accommodates an English pensioner and his family, who acts as schoolmaster and takes care of the premises.

At that time, however, we had not a foot of ground in Poonamallee; but obtained for our services in the evening the use of the native church, a thatched building of mud, erected by a pious and zealous chaplain formerly resident in Poonamallee, for the accommodation of the Christian natives. The place was crowded by a mixed company of Europeans and natives; the latter waited patiently till I had dismissed the English part of the congregation, and I then exhorted and prayed with them in their own language. The good influence resting on the whole assembly was indicated by their seriousness and attention from first to last.

Towards midnight I left Poonamallee, and proceeded about eighteen miles further to Tripassoor, where I arrived in the morning of the 4th. This is also a station for the residence of European pensioners, who occupy several lines of buildings within the fort, now in ruins. Fishing seems to be the favourite occupation of the pensioners

residing here; the immense tanks and lakes of the surrounding country affording plenty of fish; the exposure incurred in this pursuit, has given to many of the men an extraordinarily ruddy complexion, not confined to the face only, and seeming to justify the appellation of *red men*, which the natives in some places give to Europeans. I was met by three of them some miles before I reached Tripassoor, so anxious were they to show how much they valued the visit of a Christian Minister. The round bungalow on a bastion of the fort, for the accommodation of travellers, being occupied by some who arrived before me, I took shelter for the day in a choultry at a short distance, in the coolest part of which the Thermometer rose to 90°. In the evening, I preached in the school room which was well filled; after baptizing a child and dismissing the English congregation, I addressed, in Tamul, the few natives who had assembled; and afterwards went to the house of one of the pensioners to converse individually with such as wished to become decidedly religious.

I then entered my palankeen and travelled towards Wallajahbad, which is nearly forty miles distant from Tripassoor. The sun was hot the next day before we reached Chellampatri Cotoor, a Teloogoo Roman Catholic village. In the first place I entered to seek shelter from the heat, I was welcomed by some hundreds of fleas, which covered my legs in an instant, and would soon have covered me entirely, had I not hastened away. I was kindly conducted by the inhabitants to a verandah in the church yard, where I soon became an object of curiosity and attention, and passed a pleasant and I trust an useful day.

The schoolmaster, a Roman Catholic brahmin, and many other sensible and inquiring men, conversed very freely on religious subjects, and gave me an opportunity of speaking plainly and closely, of recommending to them the pure gospel, and pointing out the folly and danger of trusting

in any thing for pardon and salvation, besides the blood of Christ our Saviour. The brahmin thankfully received a copy of the Gospels and Acts in Teloogoo; to others I presented tracts.

On the morning of Saturday the 6th, I arrived at Wallajahbad, where the forenoon was occupied in waiting on the families I had been acquainted with at previous visits; in the afternoon, I looked at a piece of ground which we thought eligible for the site of a chapel and school room; in the evening I preached with much liberty to a crowded congregation.

On Sunday, from half-past six till eight, I was employed in meeting part of the class; at ten, I attended divine service conducted by the chaplain, the Rev. Mr. Boys; at one P. M. I met the remainder of the class; most of the members of it were happy in the enjoyment of the privileges connected with clear views of divine mercy and a personal reception of its blessings: I then addressed a congregation of natives, most of them camp followers, Protestants, Roman Catholics, and heathens, altogether about fifty, who attentively heard the Gospel in their own language. I was then just in time to hear the chaplain's afternoon sermon, which, like that of the forenoon also, contained sound doctrine and was warmly delivered. After dining with the chaplain and his excellent lady, I hastened at seven in the evening, to the meeting room, which I found crowded inside, and surrounded without at every opening where any thing could be heard,—and preached till the sound of drum and trumpet warned the military part of my congregation to attend the roll-call.

After service, as I was speaking to the leader about erecting a room to serve as a chapel and native school, it was mentioned by a person present, that the Collector would probably give some assistance, by permitting trees to be felled for the roof and other parts of the building; and

he added, that if no other place could be procured, he would give part of his own garden to erect it upon.

Accordingly, on Monday morning, I went over to Conjeveram, and mentioned to Mr. Maclean the object of my visit. He exceeded my request by recommending a larger and more substantial building than that I had contemplated, and kindly engaged to supply all the materials, if we would find labourers. Encouraged by this success, I returned to Wallajahbad and waited on the Commandant, who immediately offered to give any spot of ground that might be most eligible: the following day I measured the spot I had selected, and received a written grant of it to the Mission. I headed a paper for subscriptions, to which about £45. was ultimately subscribed, chiefly by the military officers and men stationed in Wallajahbad; the chapel was soon completed; and though possessing no furniture besides an excellent pulpit, (the gift of a lady in Madras,) and a few rude benches, it is useful as a place of worship to the pious Europeans or natives, occasionally forming part of the fluctuating military population of Wallajahbad, and is often occupied by interesting and attentive congregations at the quarterly visits paid to that place by our Missionaries in Madras.

In visiting the hospital, I found an encouraging instance of the benefit resulting from our exertions: a soldier who lay to all appearance near death, but waiting patiently for his change in the blessed prospect of eternal life, said, that at my first visit to Wallajahbad he was awakened to a sense of his sin and danger, and that at the second visit he found peace to his troubled conscience in receiving the sacrament. Whilst I was engaged with this man, the Surgeon came in and uncovered the face of a man apparently dying, to whom he called my attention; he was a Roman Catholic, who had before objected to see me, but was now willing; his prejudices seemed to give way to a sense of his spiritual

wants whilst I spoke to him, and he made no objections to being prayed with.

On Tuesday afternoon, I again met the native congregation, and recommended them to assemble regularly till my return, leaving them a few manuscript Tamul sermons to assist them in conducting their religious services. During the whole of this visit, I received many kind attentions from the inhabitants of Wallajahbad of all classes, and though quite worn out by the active labours required from me, I could not but rejoice in the full opportunities for useful exertion with which I had been favoured.

In the evening of Tuesday the 9th, I quitted Wallajahbad: we rested in the open road for several hours in the middle of the night, and the next morning at ten A. M. arrived at a small village called Puthucheri, where we took shelter from the sun, in a fine shady grove of tamarind trees. Here I passed the day in necessary rest, conversing with any natives who came to see me. The chief subject of their conversation was the dearness and scarcity of rice, in consequence of the dryness of the season; a topic of mournful interest to them; for though in regular seasons the poorer natives can by their daily labour procure a comfortable sufficiency of food, many of them were now suffering extreme privations; and famine, which for some months after carried off many thousands of them, had now begun to stare them in the face. A tract which was received by one visitant, was afterwards found deposited on one of the boxes near; some unexpressed fear had deterred the man from carrying it with him.

On our journey on Thursday morning, we passed through a country beautifully varied by hill and dale; the jungle of the uncultivated parts was of a rich and bold character, having a considerable proportion of lofty trees interspersed in it; but the whole was equally parched for want of rain; and the crops had perished, except here and there on a low

spot of ground watered from a neighbouring tank or well. I rested for the day at Wandewash, a fort in ruins, about thirty miles from Wallajahbad. This was formerly a place of great importance, but is now entirely deserted. The bungalow for travellers is built on the walls of the fort, and commands clear air and an extensive view, and is quite retired. I passed the day in reading and revising some Tamul composition. I set out early in the evening and distributed several tracts as I passed through the town.

At ten o'clock on the morning of the 12th, I rested in the tamarind grove to the east of the northern hill of the fortress of Gingee, or as the natives called it Tchengee. During the heat of the day, I had the opportunity of conversing with a few natives. At four P. M. I went into the fort; the walls are several miles in extent, enclosing three high hills and three or four low ones, all strongly fortified in the Hindoo manner, but entirely deserted. A man with a sharp pruning knife in his hand, went before me to clear a path through the jungle, with which this once busy spot is now almost entirely overgrown; we were not without apprehension of disturbing some serpents in our path. I ascended a kind of tower of eight or ten stories, which I thought of Moorish architecture, and at the highest story was surprised to find a contrivance for a continual supply of water, by earthen pipes, communicating under ground with a reservoir at the top of one of the hills at a distance of many hundred feet.

After visiting a large building which my guides called the granary, and another, which they said was the boxing court, I proposed ascending one of the hills, to see the buildings at the top. My attendants wished me to attempt the southern one, but finding on inquiry that a chasm in the rock, over which there was at present no bridge, would interrupt us before we reached the summit, I decided on the northern one, because it appeared most interesting and

easiest of ascent; several persons who had accompanied me thus far, refused to ascend the hill, nor was I astonished at this when I had made the trial myself; I was obliged to rest three times before I reached the top, and my head-bearer, whom I had never known exhausted by the longest march, complained of weariness and aching legs.

The ascent is by steps, partly cut out in granite rock of which the hill consists, and partly built of the same material. At the top I found temples and choultries, and palaces and granary, all of elegant and durable structure; the stones and rubbish about part of the foundation of one of the temples, had been recently disturbed, probably by some person in search of hidden treasure. There was water in a reservoir which was said to be inexhaustible.

Whilst taking rest and enjoying the extensive prospect afforded from so elevated a spot, I inquired into the history of the fort, and had a number of traditions recounted to me, differing much, as might be expected, from the written accounts we have of it. My guide said that it was commenced and completed by one king, in whose family it continued three generations only; that the last of the three, Derasingha Rajah, was besieged by the Nabob of Arcot for some arrears of tribute, when the fort stood the siege as long as would be required for a tamarind tree to be raised from the seed, come to perfection and bear fruit—a period of not less than twelve years. At that time the fort was throngly inhabited, and contained twelve thousand houses; but from what I observed, I should suppose there is not a twelfth of that number at present, in all the neighbourhood about Gingee. The fort itself is entirely unoccupied, except by innumerable monkeys, of a very bold character, and which bound unmolested from rock to rock.

The side of the hill was so steep, and many of the granite steps so slippery, that before descending, it was necessary

to take off my boots, as a precautionary measure, for one slip might have been fatal. It took us half an hour to descend. In my way back I saw a good deal of sculpture, highly finished in the Hindoo style; an immense smoothly wrought slab of granite, probably intended, like that in the Fort of Chunar, as a seat for the tutelary deity of the place; and a cylindrical roller of the same stone. Many sculptured pillars and blocks were lying near the gate, as though dragged there for the purpose of removal, and seemed to me of the same description as those I have seen in Pondicherry, and which I was told were brought from Gingee when that place was in the hands of the French.

Though I passed three hours within the walls of Gingee, I saw but a small part of it; so many days would not more than suffice to examine all that is worthy of attention. It is, however, not very safe to linger about such places; fevers of the worst description are often taken, by breathing the air of undisturbed jungles and uninhabited buildings. I was much tired, and thought myself unwell after my return; I soon retired into my palankeen under the shade of the trees, with my mind filled with solemn reflections, excited by the review of those silent and stupendous monuments of the vanity and instability of human power and greatness. It is scarcely possible that the Christian contemplating such a scene, should not call to mind the words of Christ, "Heaven and earth shall pass away, but my words shall not pass away;" and "He that doeth the will of God, shall abide for ever."

A run of about four hours the following morning, brought me, at about nine o'clock, to the village of Anantapooram. It had a clean appearance, and the surrounding fields and gardens seemed well cultivated. On my arrival, my attention was attracted by the sound of children repeating their lessons: I soon found my way to the school, and had some conversation with the master and others who came in. The

curiosity of the people seemed roused, and they kept me employed the whole day in reading and speaking to them; many listened attentively to my detail of the main facts and doctrines of the Gospel.

In the course of the forenoon, an old man with a head and beard of shaggy grey hair, brought me a present of flowers and pomegranates; the latter were of the best I ever tasted. I followed him to his hut in a garden, whose produce, he said, was the whole subsistence of himself and family, except what he received as alms. I asked why he did not shave; he said, he had a vow upon him, made in sickness five years ago, to present the sum of five pagodas (about £1. 15s.) if he recovered, to the temple at Tripetti, which he had not been able to perform, and until he had performed it, it was not lawful for him to shave or dress his hair.* I endeavoured to persuade him, that all the good he had ever received must have proceeded from the one true God, the only proper object of worship, who could not be pleased by any observances which gave his honour to graven images.

I distributed several tracts in this place; with the Prayogithen, or astrologer of the village, I left a copy of the Gospels and Acts, in Teloogoo, and with another person, St. Matthew's Gospel, in Tamul.

In the evening we travelled on to Tricaloor, and found a good bungalow, in which to pass the night and to enjoy the following day, which being Sunday I had determined should be a day of rest from travelling both to my bearers and myself.

* Is not this illustrative of what is referred to in Acts xxi. 23?

CHAPTER XVIII.

DECEMBER 1823.

Tricaloor—Tamul service—Young native—Rohonautachariar—Disputation—Brahmin village—Pillirombatti—Palacheri—Attention and desire of Natives—Distress occasioned by drought—Salem—Tumuli—Sheravaraya Hills—Ascent—Houses—Climate—State and character of natives—Difficulty of procuring provisions—Tulasiwillie—Temple of Sheravaraya—Villages—Post and Banghy—Conversations with natives—Native singing—Descent from the Hills—Salem.

In the morning of Sunday the 14th, I rose refreshed, and very thankful for all the mercies I had hitherto experienced on this journey. I walked out to look at the temple which is very large; on the whole, Tricaloor seemed a place of more importance than I had imagined. Several peons visited me; the head peon was very polite and complimentary; he said, they expected the Padre's (Missionary's) coming would give them some rain, of which the country was so much in need; there was indeed more appearance of rain than there had been for a considerable time.

At ten o'clock, I collected my bearers and others as a congregation in the bungalow, and though all heathens except one, they were very attentive, as were also some standers by, whilst I read and talked to them about an hour. I could hardly help smiling at the humble, simple look of the only native Christian in the company, when he found he made himself the object of attention and curiosity by

repeating after me aloud, the confession and the Lord's prayer; the poor fellow could neither write nor read, and from fear, I believe, of making mistakes, made several.

A young native of some literary acquirements, who at Wallajahbad had prevailed on me to allow him to accompany me as reader and amanuensis on this journey, after considerable reading and conversation, this day expressed his wish to become a Christian. I advised him to read and pray, that he might obtain the necessary information and decision of character, reminding him of the consequences of taking the profession of Christianity. I was not quite satisfied as to his motives and sincerity. He travelled with me several weeks, and after I returned to Madras, corresponded with me from Bangalore, where he had procured a situation. I saw him last in Madras, where he had some engagement in the college, but still remained an idolater; he is one of many instances in which I declined administering the initiatory rite of baptism to persons who wished to unite themselves with us, lest their instability or insincerity should bring a disgrace on the cause.

About noon, I was visited by Rohonautachariar, a young brahmin of some respectability: he came on horseback, and had a long poled parasol of red silk, two or three times as large as an umbrella, held over his head by an attendant, who walked by the side of his horse. He professed to be better acquainted with Sanscrit than with any other language, but received a tract in Teloogoo, and the Gospel of St. Matthew, in Cannada. There was a degree of honesty and candour in his countenance and bearing, that quite attached me to him. After we had conversed some time, he *asked* my opinion of idolatry, and listened very attentively without attempting to controvert what I advanced. He said, he had never before been acquainted with the nature of Christianity; and, as he went

away, invited me to his house, saying, he would send me word when he was at home, as he was now going about some business which might detain him.

In about two hours he returned, with two of his brahmin friends, one of them past middle age, of an honest open countenance; the other was bold, quick and very disputatious. We had a long conversation on the nature of God, of the soul, of true happiness, of heaven, of sin, and of the torments of the damned. The young and the old brahmin seemed pleased with my arguments, and if they said any thing it was by way of inquiry; but the disputatious one kept up the argument as long as he could with propriety. I found it of great advantage, not to allow him to wander from the point in dispute, which the natives are very apt to do, and to remind him of what he had himself admitted. At last he acknowledged that I was perfectly right, and said that the same doctrines were to be found in some of their Shastras, but that they contained opposite doctrines too, which must also be received. I endeavoured to point out the folly of embracing contradictions; I spoke of the doctrine of atonement; and contrasted the powerless and inefficient observances and ceremonies of the Hindoos, with the provisions of the Gospel of Jesus Christ. They were very attentive, and appeared struck with my earnest and serious manner.

I then walked with them to their own village, about two miles distant, and endeavoured, by the way, to apply what they had heard and admitted to be reasonable and good, and to shew them the beauty and consistency of truth. Their houses were very respectable brick buildings, with flat roofs; they had spacious verandahs in front where they received me, and where a considerable crowd of men soon assembled; the women and girls, most of whom had probably never before seen an European, peeped out of the doors, or leaned and listened from the house tops. I pro-

posed that we should read and converse about a Teloogoo tract on Regeneration; it was read and entirely approved. Having been with them about an hour, I prepared to leave them, but not before I had reproved the gross flattery and impiety of one of them, who, quite in consistence with their pantheistic notions, told me that I was the Supreme Being. They would not let me depart without receiving a brazen dish full of the betel leaf and areka nut, which are chewed by the natives, and which I handed to the bearers who had followed me—and a quantity of native sweetmeats, which were far from disagreeable. They gave me a general invitation to come and see them whenever I should again pass that way. Several of them accompanied me out of their village, and I did not leave them before I had exhorted them to forsake their lying vanities, and turn to that one true God whom they had now in words acknowledged.

What a blow would it be to heathenism, if the population of a brahmin village like this, should be converted to the faith of Christ: but how hardly can this be? Their pride of caste forbids it; those who embraced Christianity would be cast off by their friends, and families, and as their present income is derived from houses and lands given to them in consideration of their performing certain duties in connexion with idolatry, if they forsook the one they must lose the other, and most probably be reduced to poverty and want. However I could not but hope, that the information and books I had given them, would lead to inquiries and discussions that would not be without their use.

On Monday morning we travelled on to Pillirombatti, through a country for the most part uncultivated, and covered with wild and luxuriant jungle. The greater part of that which was cleared for cultivation, and which this month should have been covered with a crop ready for the

sickle, was neither ploughed nor sown, in consequence of the long continued drought, and did not even yield a sufficiency of grass for the cattle, which were driven about in large herds to great distances in quest of pasture. The people of a village, where we stopped a few minutes to procure a guide, were loud in their complaints on this subject. I told them it seemed to me that God was entering into judgement with the inhabitants of this country, for their impiety and idolatry, and that the present distress was a call on them to repent.

I had not been long in Pillirombatti before a considerable number of people came round me. I addressed myself to one man particularly, who appeared the most attentive, whilst the rest listened to our conversation. I was thus employed two or three hours in reading and speaking; and judging from their countenances, could not help thinking that a lasting impression had been made on the minds of some of them. As I passed along the road in the evening, two men looked earnestly and followed after me; I called them and gave each of them a tract and a few words of advice, which they received with great respect.

At seven P. M. my palankeen was put down in the open street of a village called Palacheri, where I soon was visited by a number of people, who seemed to have no object but to satisfy their curiosity by gazing on me. I spoke to them, but it seemed in vain; either they did not comprehend what I said, or were stupidly indifferent to it. At length I was visited by a brahmin, who entered freely into conversation on religion; several others made their appearance, and seated themselves in the verandah of the house opposite to which my palankeen was standing; and the street now became thronged with attentive listeners.

Having brought them to acknowledge the necessity of an atonement of infinite value, in order to the reconciliation of

sinful man to God, and perceiving I had got their serious attention, I preached the Gospel to them with as much feeling as I ever had in addressing any audience; their inquiries showed how much they were interested and impressed by what they heard. I endeavoured to display to them the deformity and sin of idolatry, and they heard with the countenances of men who assented to the truth. They begged I would give them books, that they might keep these things in remembrance: "But," they said, "what can we do if you do not come again for twelve months, or even for six months?" I told them that if they were truly desirous to know more of these things, I would visit them again, and pass a few days among them; they said, "Come, and we will prepare a place for you, in which the people may assemble together to hear." Although I had now been engaged with them three hours, I hardly knew how to send them away; but refreshment and sleep were necessary to fit me for my journey the following morning: I therefore dismissed them with a prayer, that God would show to them, and incline them to walk in the right way.

Notwithstanding my wish again to visit this people, and redeem my promise to them, our deficiency of strength in Madras and its neighbourhood, never permitted me to do so; nor as far as I have heard, has any Missionary since visited them. Nor indeed, except the number of stations and labourers be considerably increased, is it probable that many of those to whom I preached the Gospel on this journey, will ever hear it again: for including the Missionaries of all societies labouring among the Tamul people, there is, on an average, only one Missionary to about a million of souls. Wherever we turn, we find towns and villages in which the Gospel was never preached, and thousands of sinful but immortal beings who never heard so much as the name of the only Saviour of sinful man.

For the succeeding three days, I travelled slowly by way

of Calcourchy, Chinna Salem, Tallivashell, Autoor, and Pootrampollium, employing myself in the manner already described; conversing with all who would converse with me, and leaving tracts in the hands of such as could read them, and were desirous of having a succinct statement of the important doctrines and facts brought to their notice. Complaints of poverty and distress, in consequence of the drought, were made to me in almost every place; the whole of what is considered the wet season, from the 15th of October to the 15th of December, having passed away without a single shower of rain.

On the 19th of December, I arrived at Salem, having been seventeen days from Madras, during which I had not travelled, on an average, more than fifteen miles per day.

Mr. Cockburn received me in a friendly manner, and had the kindness to offer me the use of a bungalow on the Sheravaraya hills, for any length of time I might choose to remain there. In the evening he took me out to see a few tumuli, (of the hundreds there are in that neighbourhood,) which he had directed to be opened. They were each found to contain a large earthen jar, or rather globular vessel, generally filled with dust, but in one instance which I saw, bones were found also; establishing the fact that these tumuli were graves, perhaps for the ashes remaining after the body had been consumed by fire, the usual mode among the Hindoos of disposing of their dead. If the bodies were buried entire, it must (from the size and form of the receptacle) have been in a sitting posture, with the knees bent close to the person. None of the sects of the Hindoos inter in this manner at the present day: the natives who attended us, knew from common report that these tumuli were graves, but had no information as to what class or nation of people they were who had practised this method of interment.

On the morning of the 20th, I proceeded to the foot of the Sheravaraya hills, about two hours' run from Salem,

and at eight A. M. began to ascend on foot, by a steep and rugged path, which required care and exertion at every step. Much of the road was zigzag, and sometimes circuitous; the whole, however imperfect, had been made by great labour; some skill also had been used to make the ascent as easy as possible. The sun was burning hot, and would have rendered the toil too great for me, had it not been for the almost continual shade afforded by the trees and bamboos, which flourish on the sides of the hills. The notes of the jungle fowl, which in appearance are so like our domestic poultry, that when I saw them I thought some traveller had lost his live stock, the antics of the monkeys, and the widening prospect which I sometimes turned about to enjoy, combined in some measure to beguile the way, but could not persuade me it was either short or easy.

I met several of the mountaineers, whose appearance and manners verified the description given of them. They were robust good looking men; each of them, in addition to their cotton dresses, carrying a long, thick, woollen cloth or camblet, a covering which their climate renders necessary. They seemed of a taciturn disposition, and answered my questions in as few words as possible, without showing any desire of holding further communication. They spoke Tamul in a manner rather different from the people of the low country, but quite intelligibly, and it was evident that they understood what I addressed to them.

After a walk of about three hours, we stood at the top of the pass: from the moment I reached this point, which was said to be an elevation of about five thousand feet, the weariness I had felt in the ascent was entirely dispelled, by the bracing effect of the clear atmosphere, between twenty and thirty degrees colder than that of the valley; and I was delighted with the varied and extensive prospect commanded by such an elevation.

When I reached the bungalow, it wanted about half an

hour to noon; my thermometer, packed in my box, still stood at 83°, but exposed to the open air, fell immediately to 68°.

Most of the houses or huts erected on these hills, for the accommodation of those who occasionally visited them, were constructed of the rough stones which lie scattered on every hand, but which from want of roads and skilful workmen, cannot be gathered and piled on each other, to form a building however rude, without considerable trouble and expense. That erected by Mr. Cockburn for himself and family, was of squared trunks of trees, fixed perpendicularly side by side into the ground, to form the walls, and roofed by tiles brought up the hills with immense labour. The bungalow I occupied for a few days, was about thirty feet in length and sixteen in breadth, constructed chiefly of bamboos; mats of split bamboo formed the walls; the upright stakes of bamboo to which they were fastened, supported the roof, which also was framed of bamboo rafters and cross pieces, and thatched with long grass.

During the night, I was awoke several times by the cold; all the clothes and covering I had being insufficient against the wind, which pierced through every crevice. When I arose, the thermometer which was hanging near me stood at 54°, a low temperature for 12 degrees north of the Equator, and I found it necessary to move about quickly to maintain any degree of warmth. My walks in the course of the day, introduced me to many beautiful spots; the whole country is very romantic; in the valleys the soil is rich and deep, producing wheat and other species of grain; and in the gardens, planted by Mr. Cockburn and others, English vegetables of every description were cultivated with success; most of the hills are rugged and rocky, but covered to the top with trees, among which the cedar is said not to be uncommon.

The mistrustful policy of the natives, has led them to

forsake their villages in the immediate neighbourhood of the situation chosen by Europeans: there are no traces to be found of one large village, described by a gentleman who pitched his tent near it in traversing these hills some time ago. The hill country is, I understand, twenty or thirty miles in length and five or more in breadth. My native informants said that these hills were governed by three different chiefs, each of whom had his village and separate district; that there are no brahmins among them; that none of them are able to read, and that their chiefs decide all their disputes; so that there had not yet been an instance of their bringing any cause into the English courts.

One of the mountaineers I conversed with this day, was more than ordinarily communicative; he admitted their general ignorance, and seemed pleased when I spoke of schools for the instruction of their children. A Christian, servant to one of the gentlemen, overheard our conversation, and when I left him, took up the subject; the man replied, "The gentleman speaks very kindly, but does he not wish to instruct us, that he may ship us off to his own country?"

On my way home in the evening, curiosity brought a number of them about me, and kept them attentive, while I called them to forsake their idolatry and accept the offers of divine mercy, by faith in the only Saviour, the Lord Jesus Christ.

On the 22nd, I was kept within doors great part of the day, by the state of the atmosphere: a dense cloud rested on the hills, which would have speedily wet me to the skin, had I ventured out; and would not have allowed me to find my way to any certain point, by the devious footpaths of the jungles and mountain sides.

Meantime I found it necessary to send one of my bearers every day to Salem, a run of four hours, to bring what I I required for daily consumption: nothing but milk and

honey being to be purchased on the hills; bread, rice, fowls, mutton, and even the ingredients for curry, had all to be brought from that distance. No wine or spirits could be procured even in Salem, and as I found my store too low to last me to Seringapatam, I was under the necessity of dispatching another of my men to Trichinopoly, which though almost ninety miles distant, was the nearest place at which a supply of these articles could be had.

At sunrise on the morning of the following day, I set out with one of my bearers to visit Tulasiwillie, (the Sweet Marjoram Village,) the nearest principal village of the mountaineers. We walked a considerable distance without meeting any one: the first person we met, told us we were in the wrong path, and after some intreaty, and the promise of a reward, reluctantly undertook to conduct us. He took us up the mountains and down the valleys, by a rugged and narrow path, impassable to any but persons on foot and admitting only one abreast, through a romantic country, the lower grounds of which were here and there beautifully cultivated, the fields manured, and the furrows deeper than those I had generally observed in the ploughed fields of other parts of the country; the hills and higher grounds were uncleared, and covered with trees and thick underwood. When we approached the village, my guide was very unwilling to proceed; we came upon it all at once, its situation being so sheltered as to conceal it from the view on whatever side it may be approached.

I sent my unwilling guide to present my respects to the Gavunden or chief, and to say I wished some conversation with him: meantime I observed that the village was very still; not a sound proceeded from it. It consisted of about thirty houses, all constructed in the same manner; they were of a circular form, made chiefly of split bamboo, interwoven with upright stakes fixed into the ground: these wicker walls are plastered with mud in the inside, so as to

exclude the wind; and, with the roof, which is a thatch of strong grass continued almost to the ground, form a habitation that keeps out the weather, and has considerable appearance of neatness and comfort; the whole was much superior to many of the villages of the plains.

My guide returned with the intelligence that all the men of the village were absent on a hunting excursion, and no one knew when they would return. Elks, stags, bears and other wild animals abounding on these hills, were I suppose, the objects of their pursuit. I was told that ten or fifteen miles further at Palacâdu, was another large village, but my guide refusing to accompany me, and as I doubted the possibility of finding my way through such an extent of wilderness, I returned to the bungalow about mid-day.

Soon after two o'clock, I set out to see the temple of Sheravaraya. A walk of about an hour and a half brought us to the foot of the hill whose summit is the highest point of land in the whole range.

A good part of the way up, we had to push through the bushes, as there was no path; the whole was so steep and rugged, that my guide, one of the mountaineers, turned about and complained that he was tired, whilst the bearer who accompanied me was left behind at a considerable distance. At length we gained the summit, and found a considerable piece of table-land, on which there were very recent marks of bears, probably the long-snouted ant bear, from the holes they had dug in the earth. There were also, on the summit of the hill, two cars of simple construction, to be borne on the shoulders of men at their idolatrous festivals.

I returned a little way down the hill, by a paved road of large rough stones, to the entrance of the temple. The temple is nothing else than a dark cave in the side of the mountain; the entrance to it six or eight feet wide, and four

feet in height; surrounded by a thicket and a few huts or sheds, entirely without inhabitant. I was told I could not enter the cave without giving great offence, and was therefore not able to ascertain its extent; but looking into it, I could see a few small stone figures of bulls, and, besides some other idols in the usual style of Hindoo workmanship, at the extremity of the visible recess, an image of Vikkinesparen, the god of accidents and hinderances. As there are no brahmins among this people, they themselves perform their own religious ceremonies, which are probably very few. The place had about it an air of solemnity and mystery, calculated to impress the minds of a simple and superstitious people.

The first village we passed on our return was perfectly deserted; our guide said that the people were gone to their work: the next village had some inhabitants; one man, at the request of my bearer, ran up into a tree to gather a few wild oranges for me, which he did with astonishing agility, stepping from one branch to another with as little difficulty as if he were walking on the ground. The women and children kept at a distance, except one woman who brought a quantity of milk for me, in a measure formed by part of a joint of the bamboo: not wishing to defile the vessel in her estimation, by drinking from it, I put my hands together to form a channel to my mouth in the manner customary with the natives, whilst one of the men poured it for me to drink: I had soon drank enough; but both hands and mouth being occupied, I had no means of expressing myself, and was obliged to continue drinking till I had finished the whole.

My guide now hastened us onwards, as the day was fast declining; he took us by a better road than that we had before walked over, and brought us home just at dark, when I was thoroughly tired by my day's journeyings. Though the direct rays of the sun had been hot, the conti-

nuation of a cool breeze throughout the day, had enabled me to take the longest ramble on foot I had enjoyed since leaving England.

On my return, I found a letter from Madras waiting for me at the bungalow. It had been forwarded from Salem, to which place, as to every station occupied by Europeans, there is an established post. The mail-bags are carried by men, who run singly from stage to stage about ten or fourteen miles each, having no other weapon for defence than a staff with a few links of iron chain at the upper end, whose sound, they say, frightens serpents out of their path: at night they frequently carry a lighted faggot of eight or ten feet in length, whose blaze enables them to choose their way. Nothing was more common in whatever direction I traversed the country, than day and night to be passed or met by these posts at full trot, who, in the south of India, are usually called Tappâls; in the north they are called Dawks. These mails, at an average, are carried about a hundred miles in twenty-four hours; and the letters are charged about four anas, or sixpence, for every hundred miles.

Parcels of small weight are forwarded to the principal stations by the same sort of conveyance, but not quite so quickly; the post for the conveyance of parcels is called the Banghy; the expense is regulated by the weight and distance.

On the following day, I had an opportunity of speaking to several persons on divine things, and in the evening read the scriptures and prayed with the natives about me.

On the 25th, being Christmas-day, I twice held service in the bungalow with my own attendants, and such strangers as we could prevail upon to attend: they were very attentive to what they heard. I was much pleased by a visit from two heathens in the service of a gentleman then visiting the hills. One of them had been for some time

inclined to Christianity, but had wavered between Popery and Protestantism; the other had been awakened to a sense of the sin and folly of idolatry, by a tract I had presented to his fellow servant, when he had before come to me for conversation and advice. Both desired baptism, but as my acquaintance with them had been short, and as I understood they were going to Madras, I gave them a letter of introduction to our Missionary there, hoping that on trial, they would be found suitable candidates for that sacred rite.

In my evening walk, I met with a poor native, whom I discovered, by his conversation, to be a Roman Catholic; he had been baptized about twelve months. He proved deplorably ignorant, but appearing sincere and teachable, I sat down and gave him some instruction as to the nature and intention of the Gospel of the Lord Jesus Christ, to whose church he wished to belong. He heard very thankfully what I said; and seemed to want words to express his obligation to me, when I had knelt down and prayed with him and his companion, who, being a heathen, had now probably for the first time bowed his knees to worship the true and living God. Returning home, I passed a company warming themselves at a tile kiln; I asked them if any man could endure the fire even for one day; and by the terrors of the Lord, endeavoured to induce them to quit their idolatry and turn to the only true God.

I walked out again to Tulasiwillie, in the afternoon of the 27th. The chief was not at home, but a party of the people were working in the thrashing floor, with whom I had a long conversation. I proposed establishing a school for the instruction of their children; but they said it was not necessary, for neither they nor their forefathers had ever learned to read. They were attentive to what I said to them about God; and especially with regard to the present drought and scarcity, as being under the direction of his providence, and a token of his righteous displeasure

towards a guilty people, who refused to acknowledge and to serve him. I spoke also of sin and its deserts, of heaven and of the only way to it; but they seemed to have sat down contented in the dark valley of the shadow of death. Yet I rejoiced in the hope that one day, even here, Christ shall be known, and his name loved and revered.

My bearer was now returned from Trichinopoly with stores for the journey. In the night, hearing loud singing in the shed where my people slept and eat, and kept a great fire to warm themselves, I walked out to see who was indulging in such vociferation; and found it was the bearer, who, though but just returned from so long and hasty a journey, was treating his companions, by reciting a poem which took him two or three hours; he had bared himself to the waist, and, seated before the fire on the ground, moved his body backwards and forwards, as if to keep time, intent on nothing but the subject of his song. In answer to my inquiries afterwards, he said, he could not read, but had learned that long poem by having had it recited to him; its subject was one of the Hindoo mythological romances.

On the 28th, I again visited the Roman Catholic and the heathen I had seen a few days before, and invited them and some others to assemble for divine worship in the evening: in consequence I had a good congregation, who heard me read and speak with considerable attention. I thus took leave of the natives of these hills, leaving behind me a few tracts and a Gospel, in Tamul; hoping that my residence there of eight days had not been without its use, and that some correct knowledge of Christ, however faint, had been introduced among them. May it prove to them the savour of life unto life!

About seven o'clock on the following morning, we began to descend from the hills of Sheravaraya. When I set out, my face was blue with cold; but a walk of two hours

brought me to the valley, where the thermometer stood at 84° in the shade. On the top of the pass, I met the Collector, Mr. Cockburn, coming from Salem, whence he had been driven by indisposition, to seek the cooler atmosphere of the hills: he had ascended on horseback, without having had to alight very frequently, being mounted on a Pindaree pony, an animal accustomed to climbing.

My people being too much tired by descending the hill, to allow them to set out immediately on our proposed journey to Mysore and Seringapatam, I passed the remainder of the day and the following day with the gentlemen of Salem. A man whom I had met and conversed with in coming down the hill, waited on me for further conversation, and to receive the Gospel and tracts I had promised him. The words of eternal life are thus scattered abroad among the heathen, with the hope that they may not be entirely without special and lasting effect.

CHAPTER XIX.

DECEMBER, 1823, TO MARCH, 1824.

Begging Pandaram — Sankerrydroog — Roman Catholic Catechist — Bhawani — Dancing Women — Singular observation of Hindoo native — Tarepollium — Gopaulchittypollium — Sattimungulum — Alligators — Abominations of heathenism — Tigers — Guzzlehutty Pass — Anecdote — Burial ground — Ardanhully — Coinoor — Nanjungode — Mysore — Conversion of Franciscan Friar — Singular native child — Seringapatam — Procession of Elephants — Observations of natives on Christianity — Baptism of a native family and other services in Mysore — Journey to Bangalore — English Society — Native Convert — Dangerous illness on journey to Chittoor — Recovery — Return to Madras.

On the 31st of December, I quitted Salem, and rested for some hours in the middle of the day in a village, where the people continued to loiter about me, but would not give their constant and serious attention to what I had to say. Amongst them, was a begging Pandaram, or religious mendicant, fantastically dressed and ornamented, carrying, as is the custom with some of them, a round plate of metal, which, struck by a stick, served as an accompaniment to his singing, and gave notice of his approach to those who were charitably disposed. He asked me some questions which fully elicited his ignorance, and was so serious in listening to what I said, as to give me hope that some impression had been made on him: when I paused, however, he commenced striking his substitute for a bell, and

singing aloud; I desired him to desist; he begged me to give him alms of cloth or money, and appeared astonished when I told him, it would not be charity but sin to give him either the one or the other. An explanation of my meaning, led me to expose his character as an useless member of society, and a professed beggar, in such a manner as to increase his embarrassment, and make many of the people laugh aloud—an evidence that they were not very bigotted. He asked, what he must do if he gave up this way of life; his question was easily answered, by asking in return, What do others do? He persisted in his request, till I dismissed him with a peremptory refusal, recommending him to prefer the welfare of his soul to the idle ease of his vagabond mode of life.

Some brahmins came, who said they had heard of me at a distance, as conversing with the people and distributing books; I gratified them by letting them hear for themselves, and giving them a few tracts.

Though the last day in the year, and at a season which is accounted comparatively cool, the thermometer stood at 90° in the shade. The drought seemed general throughout the country. I passed several extensive groves of fine palmyra trees, and was now and then delighted with a green paddy field or a garden watered from wells, giving the eye some relief from the barren glare and dreariness of the country at large.

On the morning of the 1st of January, 1824, I arrived at Sankerrydroog, a place, whose rocky hill and almost inaccessible fortress made it of importance during the time of war, but in the present peaceful state of the country, entirely useless and forsaken.

The bungalow for the accommodation of travellers being in a retired situation, I passed the day in the study of Teloogoo.

In the evening I walked to the Pettah, a mean looking

village. Seeing a small Roman Catholic church, I went towards it, and was observed by a man, who ran round and opened the door for me to enter; it presented nothing more than the paltry ornaments usually found in small native churches. I asked the man if there were any Christians in this place; Yes, he replied, I am a Christian and the Minister of this church. I told him, I must doubt his veracity both as to the one and the other: he seemed astonished; but I explained my meaning, by asking him what was indicated by the mark he wore on his forehead; a mark confessedly heathen in its origin, and designating the wearer as belonging to one or other of the idolatrous sects of the Hindoos. These marks are considered part of the full dress of a Hindoo; and though belonging to heathen idolatry, are worn by many who, though Christians in name, are more anxious to maintain their caste and respectability, than their consistency as professed followers of Christ. I have seen so many Roman Catholics wearing these marks, that I am doubtful whether their priests have ever required them to lay them aside.

This Catechist or teacher finding I would not consider him a Christian, so long as he wore that mark, acknowledged that he was wrong, and, taking a corner of his cloth, wiped it from his forehead, saying he would never wear it again. We entered into conversation, and I found him amazingly ignorant of even the first principles of Christianity; the qualifications necessary to a teacher of religion seemed never to have occurred to his mind; the only reason he could give for filling that office, was that his father had filled it during his life, and that it had fallen to him by way of inheritance.

He followed me to the bungalow, and continued with me till late at night. I presented him with a Gospel in Tamul, solemnly charging him to read it as the Word of God; and a tract, exposing the Image worship of the Church of Rome.

Much reliance is not to be placed on the assent or approval of a native, expressed in conversation; their notions of politeness often deterring them from fully expressing their real sentiments: however, I could not but hope that whatever effect my conversation with this man might have produced, the perusal of the Word of God would be blessed to the enlightening of his understanding, and the amendment of his heart.

I felt that the indulgence of hopes like this, was necessary to reconcile me to my present circumstances. Whilst I wandered a solitary stranger in a heathen wilderness, weighed down with a sense of my unworthiness; whilst I bore and scattered around the precious seed of God's Holy Word—I remembered my native land, and its rich privileges; and could not but long after the opportunities enjoyed by my brethren, even in Madras, of assembling with the pious people of their charge, and recounting together the mercies of the past year, with united prayers and determinations for increased faithfulness and zeal in the year now commenced. I was encouraged by remembering that, though absent from them, I should not be forgotten in their addresses to the Throne of Grace; and that in thousands of assemblies in my native country, the cause in which I was engaged would, on these days, be pleaded with faithful and persevering prayer.

On the morning of the 2nd of January, I travelled for some hours along a road which, like the country around, appeared entirely of a kind of alabaster rock, barren, rugged, and sharp. I observed two of my men, laden with books and other luggage, quite barefooted, after having been three hours on the march on this rough and pointed road, sportfully running a race with their burdens on their heads; strongly illustrating how custom inures the human frame to what at first sight would be considered next to impossible.

We rested for the day in an excellent bungalow in Bhawani, a village delightfully situated on the junction of the river Bhawani with the Cauvery. It contains some considerable temples, and the inhabitants appeared wealthy and respectable. The soil of the neighbourhood is good, and, notwithstanding the dry season, the vegetation was very beautiful.

Soon after my arrival, I was visited by some of the chief officers of the temple, attended by music and about twenty dancing women. I received their compliments and wished to dismiss them; but they were unwilling to go, without having performed for me. I assured them I could not enjoy their performance, and did not approve of their mode of life; that my business was to recommend men to turn from their idolatry, of which this was a part, and worship the only one God in spirit and in truth.

They went away, I suppose to some service in the temple, and returned in about an hour, crowding into the room where I was writing; they behaved respectfully, but were very inquisitive about my watch, and compass, and thermometer, which were lying on the table. I answered some of their inquiries, talked to them on religious subjects, and finding that some of the women also could read, having been taught for the purpose of learning the songs used in the service of the temple, I gave them a few tracts and sent them away.

In the afternoon, I was visited by one of the principal officers of the temple. He acquiesced in what I advanced on the subject of religion, and observed that it was said, that one day all the world would be of the same faith. I told him that this was a subject of inspired prophecy, and that we were expecting its accomplishment. He mentioned the tracts I had given to the dancing women, and afforded me an opportunity of explaining the subject of them, and the intention of their distribution; I concluded by presenting

to him a Gospel in Tamul. I now set out to continue my journey, and finding some persons waiting outside, distributed a few tracts amongst them.

A journey of about six miles in the evening, brought us to Tarepollium, a poor village, with nothing to invite the traveller's stay, except a shed in which his people may rest for the night. Seeing some holes in the ground, I inquired the occasion of them, and was told that the people had been hunting rats, which they make an article of food. I asked one of the villagers what religion they were of; he answered that they had no religion, and that none of them were able to read: he excused himself from calling his neighbours to hear what I had to say, though he had himself listened attentively to what I said on the will of God as to the eternal salvation of man, and the love he had displayed in the gift of his son Jesus Christ.

In this remote district of Coimbatoor, the influence of the brahminical system seems less general, than it is to the north and east; and among the thousands of its inhabitants, there are great numbers who, in receiving Christianity, would have less falsehood to unlearn, and fewer prejudices to overcome, than those of their more educated and polished countrymen. But no Mission has yet been established among them.

On the morning of the 3rd, I travelled about five hours through a well-cultivated and fruitful country. We rested at Gopaulchittypollium, a large and respectable village. A number of brahmins and others came round me, and for two hours I endeavoured to deliver my soul, by faithfully instructing and warning them. One of them said, he would take the tract I gave him to his superiors, to consult with them on the subject.

It was near midnight when we reached Sattimungulum, where I had determined to rest the whole of the following day. My bearers, aware of my practice of resting on the

Lord's day, made an extra effort to reach this populous neighbourhood, where they knew there was a good bungalow, and they should find comfortable accommodations for themselves.

I rose before sunrise on Sunday the 4th, and had a delicious and refreshing bathe in the river, which I enjoyed unconscious of any danger; in the course of the day, however, I was warned not to bathe in the river, because it is infested with alligators; if there were any, I escaped their notice.

Never did I feel a greater horror of heathenism, than was produced in my mind on this morning, by an examination of the idol car belonging to the temple of Sattimungulum: as such cars generally are, it was covered with carved figures representing different characters and actions, not only highly indecent but so monstrously abominable, that they could not, I conceive, be imagined even, by any who are unacquainted with the mysteries of iniquity unfolded by the mythology and rites of the Hindoo superstition.

On my return to the bungalow, I sent a messenger into the streets, to distribute a few tracts, and recommend them to the perusal of the people, and to invite them to come and converse with me on the subjects they referred to.

I soon had a return to this invitation, in a visit from some brahmins and others, to whom I opened my commission. The obligations of man to God, the divine perfections, particularly that of holiness, the great evil of sin, the inefficiency of any good works or of ceremonies to remove its guilt, the necessity of an atonement of infinite value, the mercy of God displayed in providing such an atonement in Jesus Christ, the difference between Christianity and heathenism in their nature and effects, and the present and eternal advantages resulting from a sincere acceptance of the Gospel, were the topics of my discourse. They heard attentively; and the answers I made to some objections

advanced by them, would serve to impress these important subjects more deeply on their minds. I felt thankful that I was not ashamed of the Gospel of Christ, from a conviction that, when fairly stated, it would commend itself to every man's conscience in the sight of God.

The neighbourhood of Sattimungulum is infested by tigers; the natives pointed out to me a small cave on the opposite bank of the river, that had been the haunt of a very fierce one, which had been shot not long before by an English gentleman. It was reported that one had carried off a man that day at noon, at a distance of only six miles from Sattimungulum, and on the road I had to travel the next day; another person had been seized and carried off, it was supposed by the same tiger, but a few days previous.

On Monday the 5th, I did not succeed in getting my bearers to set out till after sunrise; such was their dread of tigers and wild elephants, which abound a little further on the road I had to travel, that till I reached Mysore, they would not travel except in open day.

We rested during the hottest part of the day, under the shade of luxuriant trees and jungle, on the banks of the Bhawani. The thermometer stood at 89° in the shade.

On the morning of the 6th, we were four hours in ascending the romantic mountain pass of Guzzlehutty, the road being steep and difficult, though much labour and skill had been used to clear and level the path, to make it as easy as possible. I was told that a gentleman ascending this pass with a fowling-piece, and followed by a native servant, was met near the top by an enormous tiger, which he was fortunate enough to shoot dead, in the act of crouching to spring upon him; but when he turned to his servant, he found that by excess of terror the poor fellow's reason was irrecoverably fled; and that he still continues in the neighbourhood in the same state, subsisting on a pension settled on him by his master.

At the top of the pass, I was surprised to see an English burial ground, containing tombs and a considerable number of graves; and was informed that it was the place of interment of the English officers and pioneers, who had died whilst employed in the unhealthy task of clearing away the jungle and constructing the road up the pass.

My day's rest in the bungalow at the top of Guzzlehutty, was the more delightful from the lower temperature of the atmosphere, when compared with that of the plains below: the thermometer fell to 73° in the shade.

For more than an hour the following morning, we travelled over beautiful table land, a good part of it cultivated and the rest appearing well worthy of the labour of cultivation; I thought it one of the most delightful spots I had seen in the interior of India. We then stood on the edge of the hill, from whence to the north we had an extensive view of the country of Mysore, on which we were now entering. We travelled till noon, when we reached the village of Ardanhully, the frontier village of the territories of the Rajah of Mysore. The most suitable place I could find wherein to take shelter from the sun, was a small mandabam or open platform, covered by a roof supported by four stone pillars. Here I had several visitants, and endeavoured to improve the opportunity by conversing with them on the usual topics. Thermometer 76°.

The following day I rested under the shade of trees, on the border of a large tank in the village of Coinoor: the water of the tank was nearly exhausted; what remained was dreadfully filthy, but was yet drank by the cattle and the poor thirsty sheep and goats, and carried away in pots apparently for culinary purposes, by the women of the village.

At night I slept at Nanjungode, and on the morning of the 9th arriving at Mysore, found at the Residency the usual kindness of reception, and the rest and refreshment I

required, after the exposure and privations of the journey of the preceding nine days.

On Sunday the 11th, I preached twice in English, in the house of one of the servants of the Rajah, to an attentive congregation of Indo-Britons and others.

The next day I was desired to visit a sick man, and found, under the influence of a wasting fever, a Franciscan Friar, a Portuguese native of Goa. He told me that in the course of his journeys through the country, he had visited Chittoor: there he had been presented with a New Testament in Portuguese, by one of the servants of Mr. Dacre, who at the same time pointed out to him the errors of Popery. The things he had heard and read so impressed his mind, that when he returned to Tellicherry, he publicly renounced the Roman Catholic religion and attended the Protestant church. He was now on his way to Madras, in the hope of being received into the service of one of the Missions established there, but having fallen sick by the way and all his money being expended, he had sent for me, hoping I would render him some encouragement and assistance.

The frankness of his manner, and the corroborating testimony of several persons who had known him in his ecclesiastical character when he formerly passed through Mysore, left no room for doubt as to the truth of his story, and I cheerfully engaged to assist him on his journey to Madras, leaving him at liberty on his arrival there to follow his own plans.

In the house of a medical man in the service of the Rajah, a child was shewn to me perfectly fair, with light hair and eye-brows, and a tinge of pink in the eyes: he was the son of native parents of dark complexion, who had other children, and esteeming it a misfortune to have a child of this description in their family, had given it to the doctor to bring it up as he pleased. The facts were so well attested, that I could not doubt their correctness. It

is a rare circumstance, but, I was told, not a solitary one: the colour of the hair and eye-brows clearly distinguish such children from the offspring of Europeans by Hindoo females.

On Tuesday I went over to Seringapatam, and, on that evening and the following, had very attentive Tamul congregations; several of the heathen inhabitants having assembled with those professing Christianity, from curiosity to hear an Englishman preach in their language.

Returning to Mysore on the morning of the 15th, I was overtaken on the road by a procession of several elephants, attending one of the Rajah's kinsmen, who had been down to the Cauvery to wash. These enormous animals moved more rapidly than the pace of my palankeen bearers; and although they are known to be perfectly at the command of their drivers, I was not sufficiently familiar with them to dismiss all sense of alarm, as they were urged past the palankeen and quite close to it; for my bearers thought it enough, just to make way for them, without going out of their road.

At Mysore I had an opportunity of addressing a considerable party, assembled to the baptism of a child.

The next day I again went to Seringapatam, where I baptized a child of native Protestant parents, and in the evening preached in Tamul.

I was told that some of the heathens who formed part of my attentive congregation on this occasion, when they had their usual visit the next morning from the prayogithen or astrologer, whose profession it is to announce to each family the lucky or unlucky nature of the day, told him they did not wish to hear his nonsense; he could tell them nothing about their souls, but that the white padre had given them good advice: to some of the Christians of the congregation they expressed a wish that they could embrace Christianity. In this, as in almost every other neighbourhood in India, the encouragement and countenance that would be afforded

by the constant residence of a Missionary, are all that is required to induce many natives to embrace the profession of our holy religion.

On the evening of the following day, (Saturday,) having returned to Mysore, I preached in Tamul to a crowd of native heathens, who had assembled to witness the baptism of a native man, and his wife and child: the man had long been reading tracts and other books in Tamul, that had been supplied to him by his Christian master, from an anxious desire for his conversion. It was a solemn occasion, and I thought a lasting impression in favour of Christianity was effected on the minds of the heathen who were present.

On Sunday the 18th, I preached twice in English, and had about twelve communicants at the celebration of the Lord's Supper. Both here and in Seringapatam, I had again the most pressing intreaties to remain, or to use such influence as to get for them a resident Missionary. But as we had not yet been able to re-occupy Bangalore, I could not encourage very sanguine hopes of the accomplishment of their wishes.

Being favoured, by the kindness of Mr. Cole, with an order for the Rajah's bearers, on the 19th I set out for Bangalore. As I travelled post, I had little opportunity of speaking to the people; but being detained a short time at Madoor, I had a conversation with the Cutwal in the hearing of a crowd of natives, on the nature and excellency of the Christian religion, at the close of which he received a copy of the translation of the Gospel of St. John in Cannada.

The following day I arrived in Bangalore, where I was hospitably welcomed and entertained as at my first arrival there, by the chaplain, Mr. Malkin.

In Bangalore I remained seven days, and in the course of them preached seven times, to very attentive English

and Tamul congregations. Our small building, formerly described, was too small to accommodate all who attended.

The English society was under the care of a sensible and faithful leader, who afterwards fell, with many of his religious comrades, in the expedition against the Burmese. The class had not been long formed, but the advancement and steadiness of its members indicated the peculiar suitability and usefulness of that mean of grace among military men, when far removed from the public ordinances of religion.

Among the natives who attended the Tamul services, was a young man whom I had baptized in Madras, and who was now employed by some pious gentlemen in Bangalore, to sell or otherwise distribute religious tracts and books to the natives. He afterwards came again to Madras, and, under the direction of the Missionaries of the London Society, continued zealous and faithful in his endeavours to promote among his countrymen, the knowledge of the Gospel. It is worthy of remark, that he was the son of an English officer by a native woman, and, like too many under similar circumstances, was left entirely to the care of his mother, who brought him up a heathen; but being found and instructed by some of our people, he thankfully embraced the profession of that which his convictions assured him was the truth; though aware of his parentage he continues to dress in the native costume, as being more economical and better suiting with his engagements and circumstances.

When I quitted Bangalore on the morning of the 27th, I felt very unwell and feverish, and did not take my usual morning's walk. Not apprehending any serious consequences, I continued my journey, as also the following day, when I lost all appetite, and was unable to take any thing but toast water. Several of my bearers also fell sick; but meeting with a supply of others, and hoping to

succeed in procuring post bearers a little further on the road, I continued to press towards Chittoor, the nearest place where medical aid could be obtained.

I was carried into Chittoor on the 1st of February, and, in the house of Mr. D'Acre, received all the attention that could be paid to me. The fever was one incident to the hills and jungles of India, and being frequently fatal, my friends were apprehensive it would have proved so in my case. I took no food for a fortnight, and was wasted almost to a skeleton. Mr. D'Acre's assiduities and medical skill contributed greatly to the preservation of my life at this critical juncture. At length, by the divine blessing on the means employed, the disorder took a favourable turn; and although I was left so weak as to be unable to rise or walk without assistance and support, some hopes began to be entertained of my recovery.

Meantime I was cheered by the kind attentions of my friends, who gave me as much of their society as possible. The Rev. W. Reeve, of the London Missionary Society, on his way from Madras to Bellary, passed several days in Chittoor, and animated me by his brotherly conversation, his sympathies and prayers.

The kindness and concern on my account displayed by the Christian natives of Chittoor, surpassed any expectations I had from them. This is a fact which justice to them forbids me to omit mentioning, and the recollection of which binds them to my heart in the ties of gratitude and affection.

Having gained strength sufficient to bear the motion of the palankeen, on the 1st of March I proceeded on my journey to Madras, and on the morning of the 3d, was met at Sree Permatoor by my brother Missionary Mr. England, who had kindly come thus far on the road to meet me. We passed the day together in the Bungalow there, and in the evening proceeded to the Mission House in Royapettah.

In the course of that month, I had a slight relapse of the fever, whilst on a visit at the house of my friend Mr. Crisp, in Kilpauk; but by care and the beneficial influence of the sea breeze, continued gradually to recover, and was soon enabled to resume some share of the labours connected with the Mission.

CHAPTER XX.

Concluding observations—Political facilities to Missions—New stations which might be occupied—Degree of success—Causes retarding immediate and general results—Means to be used—Reasons for continuance and enlargement of exertions.

The attentive reader of the preceding pages must have been struck with a few very important facts, which it has been their chief design to illustrate—facts connected with the best interests and welfare of one of the largest and most remarkable portions of the human race—a numerous and partially civilized people, who in the course of divine providence have been brought under the influence of the British Government, and whose state and prosperity are nearly related to those of our own country, and will probably affect them closely to the end of time.

It will appear, that there is no direct political hinderance to the spread of Christianity among the Hindoos. The Missionary is allowed unrestrained intercourse with the people—within their temples, in their towns, their villages, by the road side, he can converse with and address them;

and though he possess no advantage, beyond that of the European character, which generally insures him attention and respect, and can bring no influence to bear upon them other than that of plain truth and argument—yet, this being all a good cause can require, and having already been partially successful, there is no room to doubt, that in the end it will prove effectual to the accomplishment of the object.

The natives themselves are under no restraint with regard to availing themselves of the opportunities afforded to them by Missionary establishments, of obtaining Christian or general knowledge, for themselves or their children. They have nothing to fear from being known to converse with us, or from sending their children to our schools.

As the whole country is open to Missionary exertions, it would be endless to point out where additional Missions might be advantageously established, even within the circle described in the preceding Narrative. Stations occupied by Europeans have comforts and facilities not to be found on stations entirely native. The society of fellow countrymen, medical attendance, and the ready procuring of the necessaries of life, make a residence on European stations in many respects desirable; but of these, there are many still entirely unoccupied. Wallajahbad, Arcot, Vellore, Seringapatam, and the French settlement of Pondicherry (if the French Government would permit an English Missionary to reside and labour there,) are all places of importance, with populous neighbourhoods, offering the advantages above mentioned. In such large native towns as Conjeveram, Chillumbrum, or Tricaloor, or on the Sheravaraya Hills, Missionaries might reside with the certainty of commanding the attention of a considerable proportion of their numerous inhabitants.

But notwithstanding the accessibleness of the people, and

the facilities enjoyed by the Missionaries already residing among them, it is a fact which should be plainly stated and clearly understood, that the mass of the people of India remain in the same state of ignorance and superstition as ever. Some, but comparatively few, have been converted to Christianity; and a degree of general knowledge both of religious and scientific truth has been partially diffused, which, though enough to raise doubt as to the correctness of their own systems in the minds of thousands of the Hindoos, has not been sufficient, either in degree or operation, to convince and determine them to alter their profession—to forsake their own system and embrace the Gospel.

The reasons of their continuance in their ancient professions, are not difficult to be assigned. Independently of the natural enmity of the human heart to doctrines so humbling to the pride of man as those of the Gospel, the Hindoos have many particular causes of attachment to their own system: their education is decidedly *religious;* consequently their earliest associations are connected with their superstitions and idolatrous worship. The wealth of their religious establishments, their vast temples, their ponderous cars, the immense concourse of people assembling at their splendid annual festivals, and the general example, cannot be without an imposing effect on the minds of the lower and uneducated classes; whilst the intimate connexion of their most favourite literature and every department of their philosophy and science, with their system of religion, tends to impress it on the minds of the educated, and to identify it with their interests and literary honour. The system of caste, too, is dear to the higher classes, as securing certain degrees of superiority and respectability, entirely independent of personal character, or of the possession of wealth or learning. It has been strongly argued

that Hindoos taking the profession of Christianity, should relinquish the peculiar observances necessary for the maintaining of their caste, and give up all the advantages connected with it, as being part of an idolatrous system. But whether this be enforced upon them or not, it is equally certain to the mind of a Hindoo, that, when he becomes a Christian, he shall be disowned by his friends, separated from his family, deprived probably of his portion of the paternal inheritance, and excluded from the circle in which he has been accustomed to move. There are but few individuals who have courage to make these sacrifices, even when convinced of the truth, and a great proportion will wait till knowledge and conviction become so general, that whole families and villages and tribes shall agree at once to renounce idolatry and seek for admission into the Christian church; many with whom I have conversed, and who have assented to the truth of Christianity, have declared that they only waited for such an event.

There is little room for doubt that this will be ultimately accomplished, but the means at present in operation are very inadequate to the hastening of such desirable and extensive results. Of the Missionaries sent to India, a certain proportion may be calculated to fail of labouring extensively among the natives, either from the baneful influence of the climate on European constitutions, or from inaptitude to the acquisition of such freedom and ease in the languages, as may qualify them for familiar intercourse with the people. And in some instances, after such acquisitions have been made, and the confidence of the natives secured, removal or death will partially blast the fairest hopes of harvest, and the labourer who succeeds in the field will find himself under the necessity of acting as though at the very commencement of the work. The Missionaries already engaged find considerable difficulty in widening their sphere of

action amongst the heathen, from the attention and care demanded by the small societies and congregations already formed; whilst their labours among these also, are not so fully efficient or widely successful as they would be rendered, by more enlarged means for the the erection of chapels, the possession of burial grounds, and the more extensive establishment of both male and female schools.

It is a natural inquiry of the people, what shall we do with our dead? The want of a burial ground on two of our stations in India, has, I believe, deterred many, both Roman Catholics and heathens, from uniting themselves to us and thus excluding themselves from the privileges of their own communions, without, in this respect, securing tantamount advantages in ours.

In addition to these causes it must be remembered, that the number of Missionaries in India is extremely small; for, taking those of every society into account, the proportion is not that of one to each million of inhabitants; their most zealous and well directed exertions must, therefore, be unequal to even the partial instruction and information of the great mass of the natives.

It will be understood, that our exertions have not been confined to natives only, but that our own countrymen and the descendants of Europeans have shared the attentions, and been benefited by the labours, of those who have been sent forth as the messengers of the churches. The improvement and evangelization of those parts of the community of India, will have their corresponding effect on the surrounding heathen population. Many of the natives have already learned to distinguish those of our countrymen who are truly Christian in their character and deportment; and they must increasingly feel the force of the truths attempted to be propagated among them, when their due influence is exemplified before their daily observation.

PATRIOTISM, therefore, and CHRISTIAN BENEVOLENCE, demand the continued support of the MISSIONS already established in INDIA, and will dictate also the propriety and necessity of their MULTIPLICATION and INCREASE. With this object in view, these remarks are offered, which, it is trusted, are authorised by the simple details of the preceding pages, and their correctness it is hoped will be further established, when health and leisure shall permit me to lay before the public the remaining part of my Narrative.

END OF THE FIRST PART.